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The Seed

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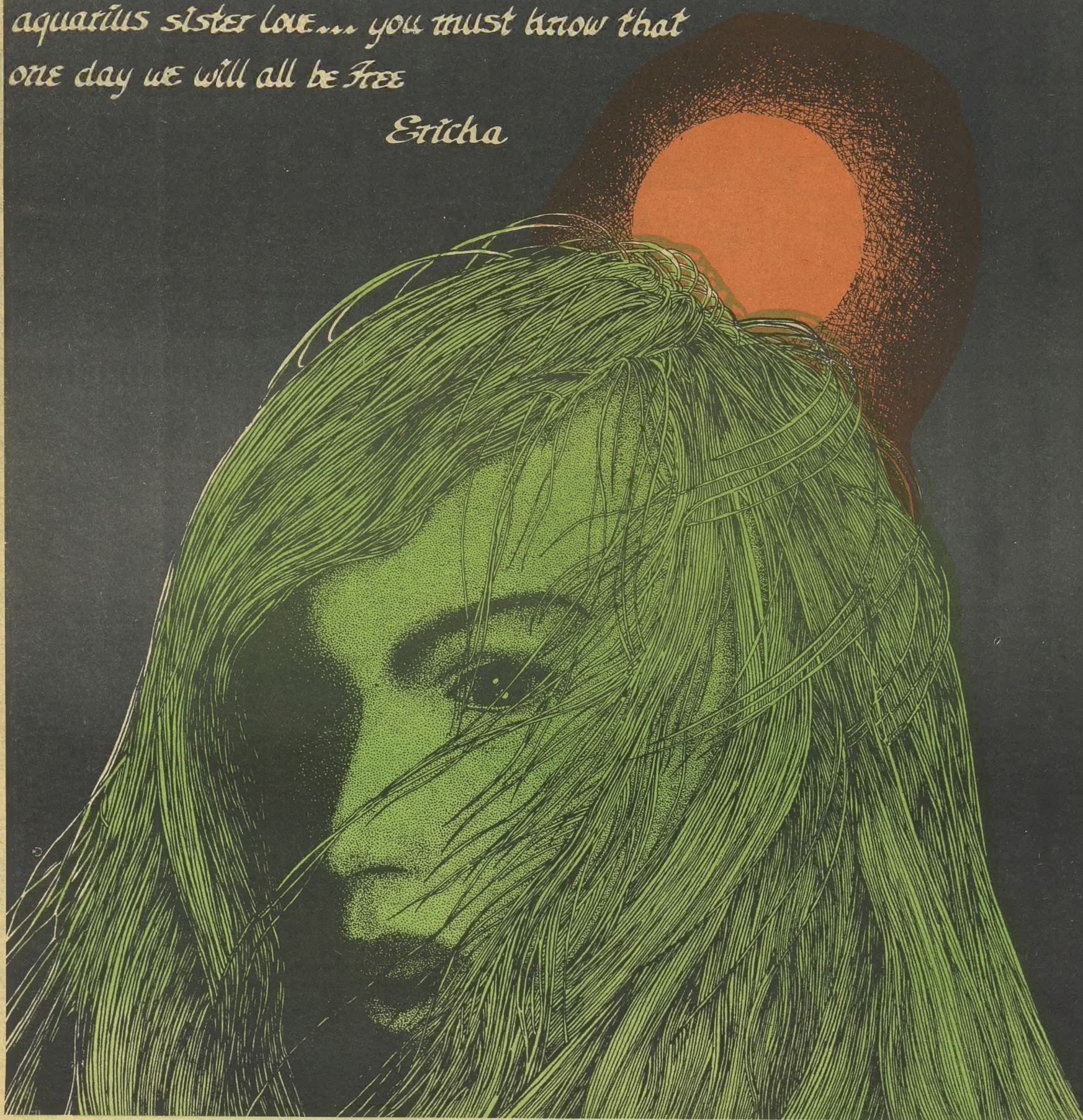
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Seed

Chicago Vol. 7 No. 5 354

if a mind ever thought of freedom
yours has flown to where freedom lives and has
drifted back here to tell your body about it
and you long for it
i can see it in your eyes
aquarius sister love... you must know that
one day we will all be free

Ericha



ALICE ^{IN} acidland

PART TWO

Alice's visit to the courtroom—which had also been her first acid trip—perplexed and bewildered her. "Is it really like that," Alice asked her big sister Mary Ellen, "or was it just a fantasy that the drugs created in my mind?"

"What was it like?" Mary Ellen asked her.

"Oh, very confusing. It seemed to me that they were really twisting their words. Something seemed to just be—oh, not quite right. Why, the baliff even admitted that most of the people they were sentencing to jail were innocent and the judge—"

Here Mary Ellen cut her off abruptly—"It seems to me, my dear, that those getting sentenced were not innocent at all—they knew completely what was going on. It had probably happened to each of them a dozen times before. You were the innocent one, Alice."

"No, No! That's not what I meant at all..." Alice protested.

"Look, you're just confused. You're disoriented. LSD often does that. Why, you hardly know what you're saying."

Now Alice was getting angry. She felt like her sister was just putting her down because of her age. She knew what she was talking about and she wanted desperately to describe her incredible experience in the courtroom—but her sister was having none of it—she wouldn't listen to Alice at all.

"Well, okay," Alice said (she was so exasperated she just wanted to leave and hide) "what next? Where do I go from here?"

"Well," Mary Ellen said, "it might be interesting for you to visit a summer school class."

"But I go to school all year around!" Alice protested, "I know all about that—what could I learn that would be new?"

"You'll see," Mary Ellen promised, "just take my word for it."

"Just take your word for it," Alice echoed...

And take another one of those purple microdots when you go, and take...."

"Yes?" quieried Alice.

"...and take some niacinimide along, cause it just might get too heavy."

So two weeks later, having made the necessary arrangements with school officials, Alice trucked on over to a summer school class at the high school in her neighborhood. As her sister had suggested, she took some acid again before she left home.

It was a bright and sunny day. A breeze was blowing. And the sky was clear. Yet, for some reason, as she approached the school, everything seemed to somehow darken. From directly across the street, the building looked ominous and imposing. The fence surrounding it took on connotations that it had never had before. The playground was empty and not in use, even though two small boys played handball in the alley across the street.

At the door, she was stopped, by a heavy set man wearing a guard's uniform and puffing on a big cigar.

"WHO," he asked (blowing smoke rings in her face) "ARE YOU?"

"I....I....I'm Alice, you see, I...."

"Enough of that. I can see WHO you are and WHAT you are. You're small. You must be a student, or you wouldn't be coming here. AND YOU'RE LATE FOR CLASS."

"But...But...I...." Alice stammered.

"You're late. So you must be punished. And that's my job. For starters, you can't go to class."

"Look here!" Alice almost shouted (for she had gathered her wits and wanted to put an immediate end to this nonsense) "I'm just visiting today. I just wanted to see what it was they were teaching in summer school."

"That's absurd," the guard belched, "nobody comes here voluntarily. All the people who go to classes here come because they're failures."

"Please," pleaded Alice, "explain it to me, I really don't understand it all."

"They're failures!" the guard shouted, "mis-

erable cretins! They flunked their tests at the end of the year, so they're being punished by making them spend the summer in here."

"But WHY did they fail?" Alice persisted.

"Well, there's a number of reasons. Some of them are from Puerto Rico and Mexico—and they can't even speak English!"

"Why don't the teachers talk in Spanish then?"

Alice asked, sure that this would solve the problem.

"Well, our teachers don't speak Spanish," the guard explained.

"Well then," Alice asserted, "in a way the teachers are ignorant then. If they could speak Spanish, then they could either teach in it, or they could teach their students English. If the teacher and students can't understand each other, what do they do?"

"Why, for some reason, the students act bored—no matter what the teachers talk about. And every once in a while, they cause trouble and run around the room. That's where I come in."

"What do you do?"

"You're not a spy for the newspapers, are you?"

"Oh, no" Alice assured him.

"Or a troublemaker?"

"Not me."

"Well, I take them down in the boiler room and beat the living daylights out of them."

"How horrible! Don't they complain?"

"Yeah, but nobody listens to them anyway. They're just kids, they can't speak English, and they aren't even white. At least after I hit them for a while they shut up for a day or two."

"Let's not talk about THAT any longer," Alice said, nervously eyeing the guard's hand, which spazmodically clenched and unclenched itself, "what are some of the other reasons people fail?"

"Well, it's all the same," the guard said, "they all say that what we offer doesn't interest them. Imagine that!"

"What is it that you offer? Alice asked politely.

"So you ARE a troublemaker after all!" the guard exclaimed, "asking all these questions, you're really asking for it."

"But I thought that's what schools are for," Alice ventured.

"Oh no," the guard said, "if you let people ask questions, there's no end of trouble. Just answers. That's what we hand out here."

"But are the answers you give always right?" Alice asked.

"NOW THERE YOU GO AGAIN....And I warned you! You're in big trouble now. Of course, our answers are right. They are THE answers."

The guard took Alice to what he said was the detention hall, whacked her knuckles with a ruler once or twice, and told her to write out "I will not talk in class" one hundred times.

"But I wasn't even in class", Alice pointed out.

"Silence! For not attending class your detention is doubled. Write out the sentence TWO hundred times. And don't you do it again." With that, the guard stalked out of the room.

A few minutes after the guard walked out of the room, a pleasant looking smiling man entered. Unlike the rough and coarse guard, he wore glasses and a suit and tie.

"Hello there," he intoned (sounding very much, Alice decided, like the tape recorded time message on the telephone) "I am your study hall monitor. Disregard what the guard said. You are now under my care. He's just old fashioned. Now that I'm here we're going to begin to LEARN. Get out your notebook, Alice, I'm going to explain some things to you."

"Well," Alice said to herself, "maybe now we're getting somewhere." But as she looked longer and harder at the man, his smile expanded into an ever broadening grin, which soon reached his ears—and then....the rest of him disappeared! All that was left was a set of grinning, smiling teeth, floating in mid-air. And then they began to speak, droning out a lecture.

--Bernie

NEXT ISSUE: What Alice learned.

...And I Begin to Stand

*As soon as you're born they make you feel small
By giving you no time instead of it all
Till the pain is so big you feel nothing at all.*

I don't like to remember. Being a Chicago kid on welfare, the State's effort at easing upper class guilt by being "charitable to the downtrodden." Growing up was a gas. Cloud nine was just sooo heavy in bed when the food didn't come. Six, seven years old and the schoolboy is hungry, lying there moaning daydreams of Big Me and Little Them, but I was one of the little them, the forgotten white trash little them. And I cried. Did you ever try doing homework on a glass of powdered milk? Far out, really far out. The next morning, my teacher got his/her jollies for the day by embarrassing me in front of the whole class. And then there's dealing with going home and telling Mom she has to see the Principal (Achtung!). The good old grammar school days of playing fantasy games with the walls and the desks, the kids around me... how they smiled so. The hunger grows, the mind mumbles, the speech slurs, the bell rings and its hard to keep back those feelings... Home was a mess in many ways.

*Father, you left me, but I never left you
I needed you but you didn't need me
So I just got to tell you
Goodbye...goodbye....*

*....He took a vase from the ancient gallery
And he walked on down the hall...*

And he came to a door.

And he looked inside...

"Father?"

"Yes, son?"

"I want to kill you."

I didn't know half my family because he was gone and...so it goes. One story of the many lonely, desperate ones. The welfare system makes the poor feel like so much garbage...and we hurt each other even more because, after all, who cares?



circuses like welfare and bankrupt medicaid programs are too much of a joke when they meet reality. It seems as though the solution can be nothing less than revolutionary, total abolition of the State and the creation of new freeform social models and institutions to fulfill everyone's needs and desires....

*All the lonely people
Where do they all come from
All the lonely people
Where do they all belong?*

There are a lot of white, primarily middle-class freaks that go on welfare. Their reasons seem more rhetorical than real to me. I see an awful lot of good human potential going to waste. There are alternatives to be built and somebody has to do them. Okay, so welfare is part of the State, however, it's all poor black, brown and white people have--don't fuck it up and make matters worse for them. Poor people are getting together. Freaks, with acquired skills and talents can get themselves together too, by supporting each other and building the new era where everyone is eventually cared for. I would just hate to see a rerun of the same fucked-up conditions I grew up in. It goes on everyday, every way when people don't care. What are you doing? If you don't know what to do check out the organizations in the Free City Directory or drop me a line. Counter-cultural idealism means nothing by itself. Do something.

*And I begin to stand
The cold, hard surfaces and the
Walls that surround each of us.
The doors to freedom still locked
By apathy/fear...
The pain dare not stand in our way.
If only we would try.
If only we would try.*

-Uncle Martin
with a lot of help from
Lennon/McCartney/Morrison.

*They hurt you at home and they hit you at school
They hate you if you're clever and they despise
a fool
Till you're so fucking crazy you can't follow
their rules.*

*Remember how the man
Used to leave you empty handed
Always, always let you down
....Remember when you were small
How people seemed so tall
Always had their way...*

School was hell sure enough. Dealing with outside day to day situations was worst. The begging at churches if the food ran out. The smiling case worker, telling you how "happy" you look. The other kids looking down at the "retard"..... Is anybody born for that? The structures and games Amerika sets up...let's stomp on each other to see who gets ahead...No, I don't think I like that. It's all gotta go and something has to replace it. Being poor and on welfare means heavy emotional and psychological damage. I had ulcers at 14. There is a strong temptation for hard dope and alcohol. When there's nothing else left, including warm, interpersonal relationships, what can poor folks do? There is a loss of self-confidence and dealing with so many kinds of pain that it can lead to neuroses and other forms of mental illness...

*When they've tortured and scared you for
20 odd years
Then they expect you to pick a career.
When you can't really function, you're so full
of fear.*

People complain: "Why don't they get jobs?" Most people on welfare are mothers and children. Because of the economic, social and technological nature of this society and the way wealth is distributed, it's impossible...The present welfare system and the proposed changes, such as the family assistance program (FAP) are degrading and woefully inadequate. Amerika's three ring "final solution"

my Zip Zop, Mitru, Abbie Hoffman, Alice, Bill Murphy, James, Dennis Kitchen, Dick, Mike, Mitch, Jamie, the Whole Earth Catalogue, The Magic Bus, and Donovan and the Street Gang. Special thanx to to Mr. Salt, Mr. Pepper, Dida and Michelle who we missed last issue; and Rich and his that is missing this issue.

We still need articles, poetry, photographs, graffiti, street sellers, smiles and feedback, as well as a variety of supplies such as postage stamps, 11 x 14 inch manila envelopes, black felt-tipped pens, border tape, exacto knives and blades, razor blades, Scotch Spray Adhesive, rapidographs, scotch tape, scissors, IBM selectric composer typewriter ribbons, and anything

else you might find lying around. Thanks to those of you who brought in and mailed in supplies this issue.

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Another heat wave is upon us as we struggle over Volume 7 number 5 of the Seed at its home on the second floor of 950 W. Wrightwood, Chicago Ill. 60614. You can still reach us by calling 929-0133 between 11 am and 6 p.m. any day of the week. This issue is dated August 13 (Friday!), you can have a year's subscription for \$6, and application to mail at second class postage is pending at the post office in Chicago.

This issue was put together--without the help of the cooling system we needed so badly--by Maralee, Bernie, Virginia, Uncle Martin, Mary Kay, Rita, Peter, Becky, Earl, Murf hurry up and get well!, Sam-

FEEDBACK

Women readers of the Seed:

Tonight a man stuck a gun at my head and said he was going to kill me if I didn't go down on him. I freaked out because this is the 3rd time and I'm only 23. I don't know why this is. I stopped wearing dresses 4 years ago. I try to look as unfeminine as possible and still look human. I alternate between wearing and not wearing a bra, as they are so uncomfortable but I can't stand men staring at me. I am appealing to you women out there—I need a new way of living and I need you.

I have been in love 3 times and have lived with 3 men, one of which I married. I gave up a child who I never saw because I couldn't accept being a woman and a mother. At 23 I am closer to accepting being a woman. As a matter of fact I'm becoming proud of it. I live alone, but I hate coming home to no one. Yet another man would not help me, not that there is one anyhow. I need some women to live with, some beautiful creative women who want to get together to give each other some moral support when we need it. You know, men have women for moral support but we have no one. We need each other! At least I need you, badly.

Please write to me at the Seed, 950 W. Wrightwood, Box number LAEL, and leave a number as I have no phone or address.

Thanks, a sister.

Dear Boobfaces,

Well, as the "old" saying goes, "If you're not part of the solution, you're part of the pollution." Well, I hate to say it, but YOU'RE NOT part of the solution! That only leaves one other choice. RIGHT You're part of the pollution. My first suggestion is that you stop breathing, don't go to the bathroom, don't eat, drive your car, or use any electricity whatsoever. Then after you've gotten into the habit of doing these things, just get the rest of the world to too. (Good luck.)

My second suggestion (for the population explosion) is to kill off all the old people. They're not doing anything but hanging around corners waiting for Boy Scouts to walk them across the street anyway. I've got a plan for that too. When they reach 65, just send them a death notice. If they don't promise to die within two weeks they get killed.

Here's my last suggestion (just a little one). Let ME be president, cause I don't think my ideas would go over too big with Nixy-Poo. I'll only be president under one condition though, that Spiro-Baby isn't vice pres.

Bye for now. Write soon.

Lots of Lovey-Dovey

Cindy

P.S.: Say hi to Nixy-Poo for me. I'm sorry about taking over his job, but that's the way it goes. No hard feelings!

(NOTE FROM THE UNDERGROUND: This is supposed to be funny, so laugh.)

Dear Seed,

My friend and I were sitting in our car at McDonalds Hamburgers, Clark 'n Farwell one evening trying to digest our food under the watchful eye of "John Q Pig" who was sitting in his car behind the building stuffing himself with FREE hamburgers. After several Police cars came for their hand outs, we decided to ask for ours. To our surprise, they gave us a free hamburger, explaining that they get added protection by giving the law free food. My friend said, "don't you pay your taxes?" I was brought up to believe the law was equal protection for all and not a little more for McDonalds.

Norm & Joe

(Dear Norm & Joe: SURPRISE!)

HIGH!

We're all excited that you're serializing STEAL THIS BOOK and I'm rushing you under separate cover the newest edition with a few changes. I've always loved the Seed, can you put me on subscription or save our little baby "America" so he'll be brought up right from the beginning. I enjoyed your added comments. I only saw the food (first) chapter, so be sure & send the rest. We are hoping to do more books this way through Pirate Editions. One thing, can you mention at the end of each article that they can get the whole book by writing to Pirate Editions, 640 Broadway, N.Y., N.Y. 10012 and enclosing \$2.20 (includes postage). I think that's a fair request. We are working on a sequel called "STEAL THIS BOOK TOO" with a lot more new info and expect to have it out next spring. Also we are trying to get together a "RIP-OFF INSTITUTE" with real experts in these areas. We are looking for a mid-west campus that will host a "Hustler's Convention" with experts on draft evasion, safe-cracking, shoplifting, dope dealing, etc. giving workshops, we hope to have Willie Sutton give the key note address. Any Chicago pros would be welcome to get in touch right away for their honorarium...they must submit a resume just like the big institutes due, we ain't out to get hustlers by some amateur panhandlers. Also some pro on making do in Chicago should attend. If all goes right, we'll hold it this November. See you soon. There will always be a warm spot in my heart for Chicago—actually more than a warm spot—sort of a heart burn.

Chow!

Abbie Hoffman.

DEAR SEED:

The following is in response to the FEEDBACK letter on page 26 of vol. 7 number 4 by Phil Woods.

The letter is no doubt well-intentioned, but this individual is misguided, if he believes his attitude is consistent with the wish for solidarity expressed in the closing lines, assuming he means solidarity with the Women's Movement.

This is not an attempt to put down a brother, but if he really believes what he wrote, he may be shocked to be informed that his letter is infiltrated with not-so-subtle sexism.

PARAGRAPH ONE: Let us assume that the indignation expressed here is that of a revolutionary nature disgusted by the image of the upper class—and not, perhaps, the male ego insulted by a "patronizing" smile from a woman, with "phony hairdo and oppressive makeup" who is probably a dumb broad besides.

PARAGRAPH TWO: Ah, the affirmation and glow on the face of the teacher who is leaving her profession to have a baby. If this man thinks that this is a 'liberated' attitude he is very misinformed. The ideal 'middle class procreation' image he ridicules is EXACTLY THAT. Of course he approves of a healthy pregnant woman leaving her profession to become a childbearer and mother. Would he have been so pleased if his beautiful sister had replied, "sure I'm teaching next year. My husband just had a vasectomy because we decided not to have any kids—am I glad!"

And finally, his idea of the epitome of the brave revolutionary sister—Carole King. I have nothing against her, to be sure. How could ANYone have ANYthing against "Just call out my name...and I'll come running" or "You got to wake up with a smile and show the world all the love in your heart..."

The error that permeates this letter is that the writer believes that because he prefers the image of 1971 "hip" female to the "Barbie-doll, Seventeen, etc" he is somehow liberated. He is just IN STYLE.

It is this sort of misunderstanding that allows a man to dismiss anything more militant by declaring that he is already enlightened and The Women's Movement is getting a bit too extremist. Sister, we know all too well.

The seed of sexism is planted deep and it will take a lot of doing by men and women to set things right. So stop all the snoring—we got to get up every morning and show the world we mean business!

P.H. Anderson



sell the
Seed

come to
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wrightwood
between 11am
and 6pm

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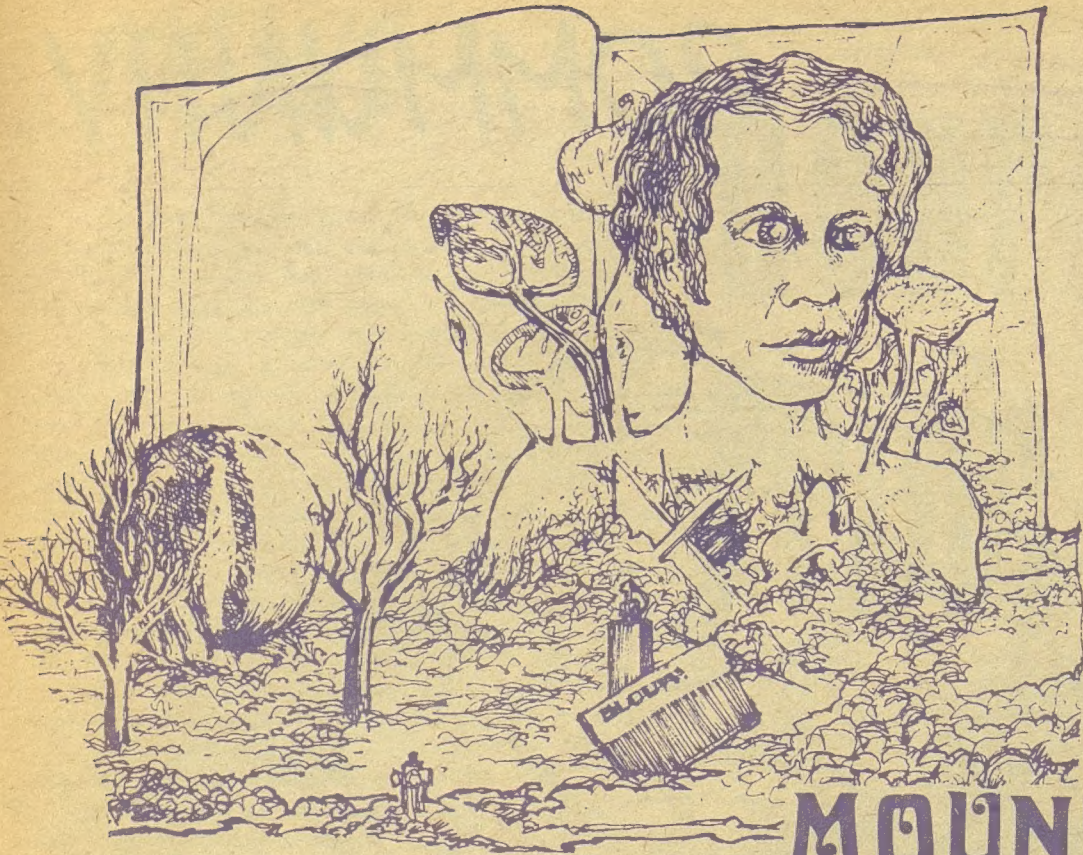
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return to: Seed, 950 W. Wrightwood, Chicago
Ill. 60614





PEOPLE'S DANCE:

SAT AUG 21
8PM - 2AM

2440 N LINCOLN
MOUNTAIN BUS & TAXI

Most of us are tired (and incapable) of paying \$3.50, \$4.50, \$5.50 and up for live concerts that last an hour or two, where we have to sit straight-jacketed in auditorium seats, unable to get up and dance or move around. A lot of us are sick of the "big name" rock "super-stars" who rake in the loot (at our expense) and sit up on the stage a mile away from us displaying their egos.

There are a lot of good local bands in Chicago. Neighborhood bands that you won't see at the Auditorium Theatre or hear on Columbia records. Bands that aren't "in it for the money"--but because they love making music and playing for the people.

And in a lot of neighborhoods in Chicago, there's usually nothing to do. Sitting home and watching television will rot your mind. Just hanging out on the streetcorner is better than nothing, but too many times, it just leads to petty fights and increasing use of bad dope, like speed, smack and downers. Most people who use bogus dope get into it because of boredom, nothing to do, feeling alone.

And it's time to do something about all of that. Saturday night, August 21st at the IWW Hall, 2440 N. Lincoln, three live bands--Mountain Bus, Taxi and another local group (yet to be announced)

will kick off the first of a series of People's Dances. Starting at 8 p.m. and lasting until the wee hours of 2 in the morning, for a dollar you'll be able to hear three live outsite groups, eat some of the free food that some of your sisters and brothers are getting together for you, dance, and pick up on the latest things going on in town.

Mountain Bus is a group that's been around Chicago since 1967, and it was often said that "If Mountain Bus isn't there, it isn't a benefit." Not into a star-trip at all, Mountain Bus has just released their first album *Sundance* on the new Good Records label (which will sell for the non-rip-off price of \$2 to \$2.95) Mountain Bus played a lot around Rogers Park and the Loyola campus and most recently at Alice's Revisited. (See page 24 and 25 of this issue of the Seed for an article on Good Records and a review of the Mountain Bus album.)

Taxi is a neighborhood group that comes out of the Lakeview area from the Paulina and Barry Community (PBC). They haven't played too many paying gigs--but they've done lots of benefits, and lots of outdoor free concerts around their neighborhood. When they set up and start playing, everybody starts jumping.

The People's Dances will be held, for starters, every three weeks--the first two in the Lincoln Park area--and then moving all around the city, into different neighborhoods. The idea was initiated by the Rising Up Angry organization, a revolutionary group that's been involved in serve-the-people programs, such as a free breakfast for children and liberation school, working with Fritz Engelstein Free Health clinic, prison busing, free clothing for children, birth control counseling, and free legal advice. After expenses, proceeds of this dance will go to the Angry legal defense fund.

We still need people to help with setting up future Dances. The second one will be September 11, also at 2440 N. Lincoln. We need people to help do publicity, put up posters, get the free food thing together, and arrange for places in your neighborhood to hold them. We especially want to know about Chicago neighborhood bands that could dig playing for the people. If you want to help out in any way, call Mike at 472-1791.

And hopefully, we'll see you all at the first People's Dance, August 21. All power to the people! --Bernie

"As long as we have prisoners there, we'll have men there." --Richard Milhouse Nixon, February 1970.

For over a year, the Nixon administration has used American POWs as an excuse for extending & prolonging the war. Nixon claims that a continued American presence in Indochina is necessary to insure the release of the prisoners.

The opposite was clearly shown by the July 1st offer of the Provisional Revolutionary Government and the Democratic Republic of Vietnam to release all the POW's by the end of this year if all American troops are withdrawn by then.

This is not a startling new development in the Peace talks. The North Vietnamese and the PRG have made it clear in the past that the POWs were no stumbling block to ending the war.

Many of the people genuinely concerned about POWs, for instance the National League of Families of American Prisoners and Missing in Southeast Asia, a group which used to support Nixon, now speak out for the complete withdrawal of American forces in order to release the prisoners. They recently charged that the U. S. government "creates a situation in which the prisoners have become political hostages."

Nixon did order a spectacular "rescue" attempt in November 1970--the Son Tay raid. Aside from the poor military intelligence (the camp was empty) the

raid showed a clear lack of any other sort of intelligence. The Geneva Convention on prisoners provides that an attack on a POW camp makes the prisoners official combatants. So the North Vietnamese would have had the right to shoot any prisoners in the camp. In short, the administration was recklessly endangering the prisoners for political reasons.

The justification offered for the raid was that North Vietnamese were mistreating American prisoners. Nixon said that it was the "most barbaric" treatment of prisoners "in modern history."

The only evidence for mistreatment comes from a couple of prisoners released as a good will gesture. To understand their testimony, it pays to remember that all soldiers released or escaped from POW camps have to go through extensive "debriefing" by military officials, followed by a period of "readjustment" before they are allowed to say anything in public.

But in at least two cases, ex-POWS did manage to speak publically before debriefing. In one case, Sgt. Vernon C. Shepard was quoted before debriefing as saying: 'I could never take arms against these people, the way they treated me. That will be my view forever. I was never tortured. I was humanly treated.' (New York Post, Dec. 13, 1969). After debriefing, Shepard described his 'ill treatment' as a prisoner in a military publication.

The bulk of the ill treatment testimony comes from Navy Lt. Robert Frishman, who stated before

NAM POW THE TRUTH

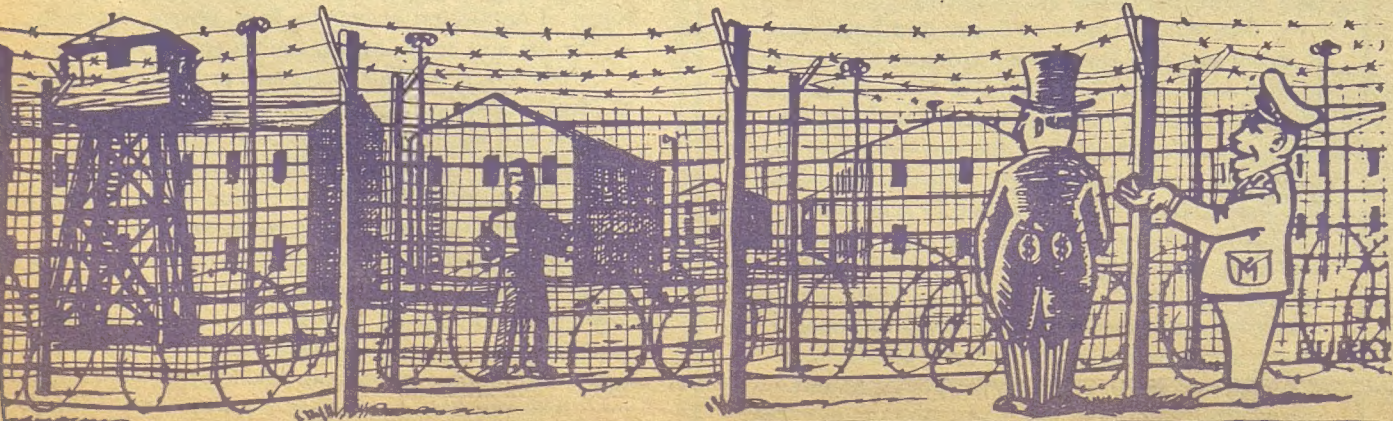
debriefing that he would be eternally grateful to his captors for performing a delicate operation on his elbow, shattered by shrapnel, instead of simply amputating his arm. AFTER debriefing he charged that he had been tortured by a bungled operation on his elbow!

There is no question that prisoners in the hands of the Saigon regime are being mistreated, and this with the knowledge of U.S. "advisors." The notorious 'tiger cages' for political prisoners exposed by reporter Don Luce and Congressman Augustus Hawkins and William Anderson are one example.

By way of contrast--one of the prisoners released from National Liberation Front POW camps mentioned any mistreatment whatsoever.

There have been numerous atrocities cited by returning veterans--at the Winter Soldier Investigation, held under the auspice of Vietnam Veterans Against the War, among other sources. Instances include attaching electrodes to the genitals to produce an extraordinarily painful shock, throwing prisoners from helicopters and draggin them behind tanks or armored personnel carriers.

The North Vietnamese has offered to have its camps inspected by Amnesty International, a respected London based group devoted to securing the rights of political prisoners and POWs everywhere. The one condition on this offer is that the prison camps in South Vietnam would also have to be inspected. The South Vietnamese regime has refused. It seems clear who it is that has something to hide.



THIS IS THE STOCKADE. IT'S TO PROTECT FREEDOM. MY FREEDOM TO GIVE ORDERS. AND YOUR FREEDOM TO MAKE MONEY.



HEALTH: TWO PEOPLE'S TRIBUNALS

Two People's Health Tribunals will be held soon, to put the Board of Health on trial and explain the alternative offered by the People's free health clinics. The first will be Sunday August 15 from 2 to 8 p.m. at 2524 N. Lincoln Avenue. Everyone is welcome to testify. There will be free food and music. Sunday August 22nd at 1 p.m. there will be a people's hearing on the health crisis in Uptown at St. Thomas of Canterbury, 4809 N. Kenmore, sponsored by the Young Patriots Organization and Patients Committee of the Young Patriots Community Health Service.

METRO-HELP

METRO-HELP SWITCHBOARD is recruiting volunteers.

We hope to establish better communication between alternative culture services on a metropolitan basis.

The object is to help good people work with each other and stop working at cross purposes--let's get it together!

We need people to answer phones and operate a drop-in center. Full - phase training is to begin Sept 14th.

If you are interested, please send your name and phone number to METRO-HELP c/o the Seed, 950 W. Wrightwood.

Watch for more information and our new phone number in the next issue of the Seed.

NATIONAL ASSOCIATION OF BLACK STUDENTS

The second annual national conference of the National Association of Black students will meet here in Chicago at Malcolm X college August 26 to September 2nd. Further information on the conference can be obtained by writing the National Association of Black Students, 3418 17th Street, NW, Washington, D.C.

ROGERS PARK

Its time the peoples community of Rogers Park got together. The Rogers Park Community Center is a good way to start. Right now it is just an idea, but if we get support from the community it can become a reality. We are trying to make it a place where ALL people can meet and rap. An alternative for Morse Beach. Later we hope to have bands, films and a child day care center. We need the people of Rogers Park in order to make the Center successful. If you have any ideas or just want to help us get it together, please contact Bob Comithers at 673-3618.

--the Tut-Tut Collective.

ORDERLY FIRED

An orderly at Loretto Hospital here in Chicago was recently fired for distributing copies of the Chicago Health Struggle--a radical paper devoted to exposing the crisis in health care in Chicago. Some of the patients and staff were very upset at this repressive action, but because it is a non-unionized hospital, there is little that can be done.

It is believed, however, that there will be extensive distribution of the next issue at the hospital...

RUA'S PRISON PROGRAM

There are thousands of brothers and sisters locked up and kept away from their loved ones & neighborhoods by the man in the jails and prisons of Illinois. On the other hand, the people on the outside are kept away from their people inside because of lack of transportation and little knowledge of visiting rights.

This situation is not a result of lack of care or concern on the people's part. This condition is a result of the man taking our people from us, sending them through court without a trial by their peers and then exiling them hundreds of miles away downstate.

Almost all these incarcerated brothers & sisters are not guilty of any crime against people. The only "crime" they are guilty of is being poor in a capitalist society. Rising Up Angry does not intend to let the man get away with his "Department of Corrections" game of isolating, brutalizing and murdering our people in their so-called "rehabilitation" institutions.

Rising Up Angry's Prison Program provides free transportation for those of you who wish to see a friend or loved one being held captive by the state.. This program exposes the true nature of the man's so-called justice.

Brother Ronnie Bronski of Rising Up Angry has been held as a "guest" of the state since May. Brother Ronnie's only crime is that he is a servant of the people--which means being an outlaw in this fascist society. We demand his and all our incarcerated brothers and sisters immediate and unconditional release.

Please contact Rising Up Angry (472-1791) for information about our Prison Program and rides.

ALL POWER TO THE PEOPLE!

--RUA Prisons Program.

VICTIMIZATION AT COUNTY DEPT OF PUBLIC AID

The Cook County Department of Public Aid claims that it recognizes the right of its employees to belong to a union and to organize for that union. However, reality is quite different from the claims of the department. Those who make decisions for the Public Aid Department want to maintain a complete bureaucratic control over it's employees as well as over the public aid recipients.

The Illinois Union of Public Aid Employees is recognized as a legal union. However, the activists in that union have been harassed. First, it was unionists in the Progressive Labor Party. They were the easiest to attack since they had not developed ties with employees who were not in their organization. But the harassment has extended beyond them.

The Chairman of one of the union committees was suspended for one week without pay. Other activists have been told to stop their union activity. I have been an extremely active union member. I have been organizing in my office and belong to two different union committees. I lost out on a caseworker promotion, and I was almost fired. The major reason given for this decision was my union activity.

A caseworker who sits next to me is recognized by the employees of Robert Taylor (the office I worked out of) as being a vicious racist. He was given the promotion that was denied me. My fellow caseworkers and clerical staff recognized me as an outstanding caseworker. I circulated a petition stating that I was being harassed because of my union activity. This petition received many signatures. The Robert Taylor Welfare Rights group expressed interest in my harassment. We held meetings to discuss my situation. I received signatures from clients' of mine in another petition that I circulated. I had the support of the majority of the Robert Taylor employees. The head of the Robert Taylor Office recognized that the tide was swinging against her. She attempted to solve the problem by having me transferred out of her office. I have been transferred to the Lower North Office.

I tried to fight that transfer but to no avail. I will continue my union activity. It is my hope to work effectively at the Lower North Office. I will always regard the employees of Robert Taylor with fondness. It is my hope that they will show that transferring one person will not stop them from organizing.

--Ted Wulbert

BLACK WORKERS CONGRESS

Modeling itself after the League of Black Revolutionary Workers in Detroit, Black workers in Gary East Chicago and Chicago have organized a chapter of the Black Workers Congress--which is attempting to become a national organization. The first national Black Workers conference will be held September 4, 5, and 6 and Black people interested in attending can contact the Black Workers Congress, P.O. Box 295, Gary, Indiana 46402.

The Black Workers Congress in the Gary-Chicago area publishes a monthly newspaper, Point of Production (subscriptions are \$3 a year) of which two issues have been produced. The Black Workers Congress believes that black people's real potential power is at the point of production--the workplace. Their objectives include: workers control of their places of work, elimination of all forms of racism, elimination of all forms of oppression of women in all phases of society, on the job and in the home, and an end to repression.

The Black Workers Congress has a clear-cut policy of identification with the struggles of oppressed people overseas and wants to prepare for a "Third World Labor Strike" on August 8, 1972 to end the Indo-China war, to press for the restoration of the Palestinian people to their homeland, and the withdrawal of U.S. investments from South Africa. They are attempting to form groups of Black workers and students in as many cities as possible, publish community newspapers establish book stores, printing plants, consumer co-operatives, clinics, school and other institutions.

Towards these ends, they are very much in need of funds, and anything you could donate would be welcome.

NEWS

The Bear Tribe is a group of traditional Indians and non-Indian people who are coming together and learning to place their dependencies upon the Earth Mother and each other. We began in November, 1970, and have grown in number from 5-150 since then. We have eighteen bases in California and are seeking to get people and land together throughout the country. We now have land in Maine and Virginia and want to get some here in the midwest. We have our own economy based on gardening, gathering, foraging and trading, which includes forty acres of land under cultivation for garden and 150 acres of orchards for harvest: cherries, apricots, peaches, apples, figs...First we provide for our own needs preserving through drying, canning and freezing. Surplus beyond that is used for barter with organic food stores, etc.

Our direction is towards the Earth Mother and each other. We are called together by Sun Bear, a medicine person of the Chippewa Tribe. Though we have been together nine months, the prophecies of several tribes foretold a time when non-Indians would turn away from the "chrome dream" of their forefathers and join with the Indian to learn his lifeway.

We seek to decrease our dependencies upon the society most of us have grown up in. We do not seek to overthrow the government of the United States, since it seems to be caving in under its own weight; rather, we look to get people out on the land, help them get their heads straight and learn to really live together as brothers and sisters. We have three laws necessary at this time: no hard drugs, no alcohol and no possessive trips, either of people, of things, or of land. Indians felt they were not owners but keepers of the Earth: you cannot sell your mother. We share this planet with the four-leggeds and six-leggeds, the flying people and water people. We have respect for all life, whether it grows rooted with a stalk or with feet and two legs.

WHOLE EARTH-- A REPORT

The Seed recently received a report from the Whole Earth Store, 530 Dempster in Evanston about some things going on in their community:

"We have been somewhat involved with many of the local merchants and with many local dwellers in fighting the widening of Dempster St. and the installation of expressway type of neo-vapor lights (sounds unhealthy). Monday nite, July 26th, the proposal was defeated but will be brought before the City Council again in six months after they have looked at some alternative plans. Some local merchants have withdrawn from the Chamber of Commerce and other new merchants have decided not to support an organization which is obviously partial to Establishment-owned businesses in the downtown area of Evanston. (Most freaks wouldn't be caught dead shopping in some of those ridiculous stores).

Questions have arisen since publication of the LAST WHOLE EARTH CATALOG concerning our longevity. NO we are NOT going out of business. LAST things are always giving birth to new and wonderful things. We will continue to be an information center, and to bring good tools and services to people.

We are about to undergo an inner redesigning and restructuring as we need many more shelves, and storage and counter space. We have just begun selling breads and sweet rolls on a once a week basis made by the kids from Gates House, Wilmette. They usually arrive on Sunday morning and they're yummy!

Herbs have just arrived (21 varieties) and books on how to use them. Flours and grains, dried fruits and organic nuts are on the way. We hope to have some organic fruit and vegetables too.

Our "Community" stock of books is out of circulation at this time so that we can make changes in the store until we have a room which can be used as a library or reading room where people involved in projects, research or communities can use them as they are intended. We would like to hear from people who are into a whole earth trip who might have books on "how to" 'where to' or 'why', or handbooks, manuals, or catalogs--they might consider contributing to our resource center. Just like local libraries or your own record collection, we suffer most from forgetfulness on returns, slightly from rip offs; and we haven't run into too many people giving away \$\$\$\$ lately.

We are now open seven days weekly, 11 a.m. till 10 p.m. except Sunday till 8 p.m. Sunday nite poetry readings have been sporadic this summer. We hope to have them on a more regular basis in the fall as well as classes on co-ops, crafts, yoga and whatever.

--The Whole Earth Store.

bear tribe



We are building our own culture as an alternative to the one which is a state of decay and lifelessness. We have our own government--the council circle which functions in each camp as the main decision making gathering, and in which men and women face each other on an eye level basis with equal voice in

WOMEN'S MOVIE & PICNIC

The Sister's Center will be showing a new Women's Liberation film Sunday August 15 at 2:30 p.m. and 4 p.m. The address is 7071 N. Glenwood. \$1 donation. We also invite all women & children of the community to a picnic on August 22 from 11 a.m. to 9 p.m. at the Edgewater State Park, Pratt & Western (east of Western on Pratt). There will be songs and music by women. Bring your own food and bring sand buckets for the children.

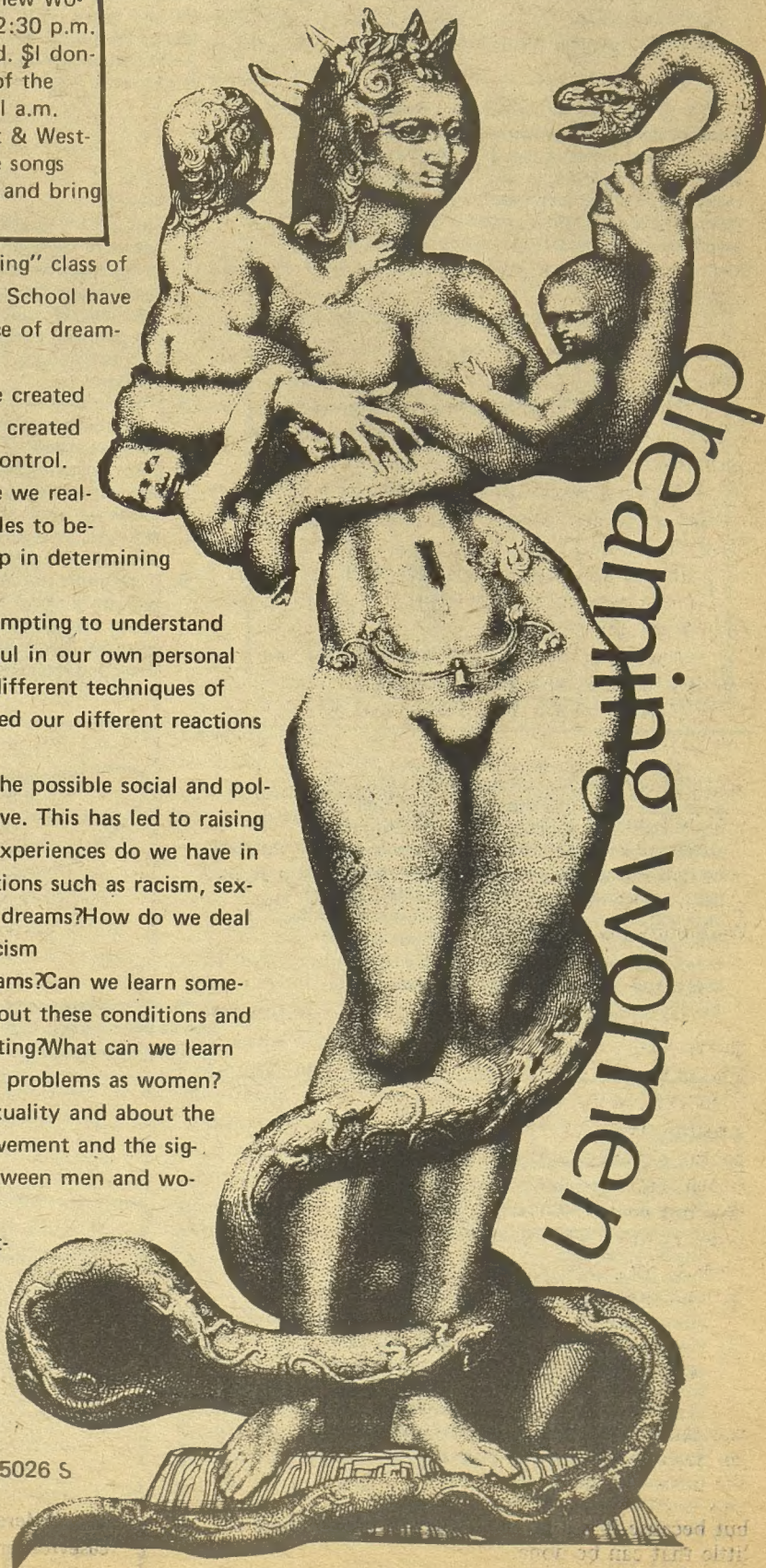
The women in the "dreaming" class of the Chicago Women's Liberation School have been investigating the significance of dreaming.

We assume that dreams are created at the deepest level of ourselves, created in our sleep without conscious control. They symbolically express where we really are at in our individual struggles to become free human beings and help in determining where we are going.

We began our class by attempting to understand how dream analysis can be helpful in our own personal growth. We experimented with different techniques of dream interpretation and discussed our different reactions to them.

Then we began exploring the possible social and political significance that dreams have. This has led to raising such questions as: What dream experiences do we have in common? How are present conditions such as racism, sexism and fascism reflected in our dreams? How do we deal with these conditions such as racism with these conditions in our dreams? Can we learn something useful from our dreams about these conditions and about new ways of living and acting? What can we learn from dreams about our common problems as women? What can we learn about our sexuality and about the role we play in the woman's movement and the significance of present conflicts between men and women?

We are interested in collecting dreams of people who are opposed to this society and are working to create a new one. If you have had any dreams that seemed important to you, would you share them with us? Please send to Doralee Grindler, 5026 S Woodlawn (no names necessary) or call AT-5-1768.



all discussion. We have our own "school"--over fifty degrees and credentials among us to satisfy any "state" requirements. We see ourselves as a tribe of teachers. In October we hope to have a tribal fair (in California) in which we will teach those skills we have acquired since last winter in food production, animal husbandry, crafts, etc., Our children belong to the tribe as a whole--all the brothers and sisters tend the children and the children respond to the adults in far less possessive ways than is the case with most kids today.

The "role" of women is best illustrated thus: in the Iroquois Confederation of Six Nations, the women were the ones who chose the war chiefs; because the old ones figured the women had the most invested. It is with this kind of recognition that we are truly brothers and sisters on the land.

We do not come bearing the tomahawk. We are looking for people interested in learning our way, and for land that we may use for tribal living and also a truck for hauling trade products between bases. We come offering the hand of friendship to our sisters and brothers across the land.

Sun Bear and three other members of the Bear Tribe stopped in the Seed office while this issue was being put together. Sun Bear talked about trying to get more people to drop out of the system--to live on the land rather than become executives for General Motors. Many of their bases are near colleges and that is where many of their people have been recruited from. Sun Bear talks of Indians "replenishing our people" from the sons & daughters of "those who were our exploiters." The term "brothers and sisters" rolled off his tongue every other sentence--and they were words filled with emotion and meaning--not the ritual utterance that we so often hear. They are interested in talking with people in Chicago who would be into their trip. If you think you might be, call 644-0423 and ask for Fox or Lonnie. The Bear Tribe's main address is P.O. Box 1222, Sacramento, California. They publish a quarterly magazine called Many Smokes that you can subscribe to for \$2 a year--with a lot of information about what they're doing, American Indians in general, and ecological news. The Bear Tribe seemed like a group of really together and far-out people.

--Marching Crushed Flower

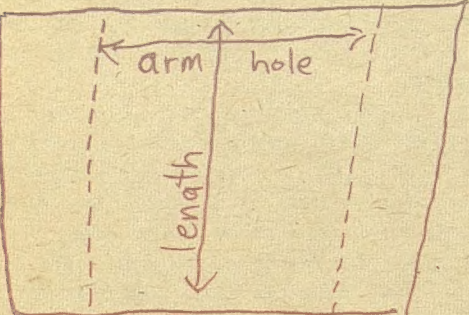
DISOLVE THE SEWING

Have you always depended on Simplicity or Butterick for the clothes you make? For some reason when people are taught to sew they learn using patterns and aren't generally taught to custom-make clothes or design different, more practical styles. I was always given the impression

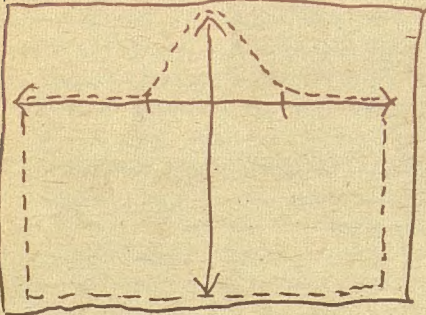
that pattern-making wasn't something the average layman (or laywoman) was to mess around with. I discovered, however, that it is quite easy. So, in an attempt to dissolve this aura of professionalism, below are the basic pieces used in most clothes and how to take the measurements.

MYSTIQUE

SLEEVES: measure the length you want (shoulder to wrist, elbow, etc). Add 2 inches for seams. Measure around are socket and add 2 inches for comfort. On a large sheet of paper (news-paper is good, make the following:

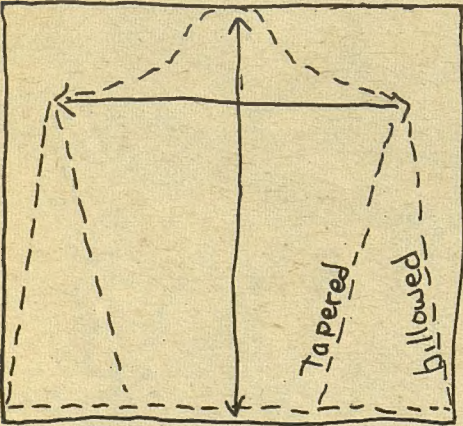


Now take distance from shoulder to armpit and mark that on the "length" line. Draw the "arm-hole" line across at that point. Divide the arm hole line in fourths. Make the following:



The curve is the shape of the top of the sleeve.

If you want the sleeve to taper inward, measure the wrist plus 3 inches (you will have to make little pleats at the cuff unless you are using stretch material, in which case you can make the sleeve almost match the measurements of the arm.) If you want it to billow outward measure how wide you want it and write that on:



CUFFS: cut out 2 rectangles. The width: twice as wide as your cuffs should be long when finished (they'll be doubled over). Length: the circumference of your wrist plus whatever space necessary to get your hands through (these cuffs have no buttons). Sew together the sides of each cuff and also the side seams of each sleeve. Gather the sleeve hems to the cuffs, right side of cuff facing inside of sleeve. Fold over the cuff and sew to the outside of the sleeve, covering the first line you made.

BODY: measure as below and transfer to news-paper:

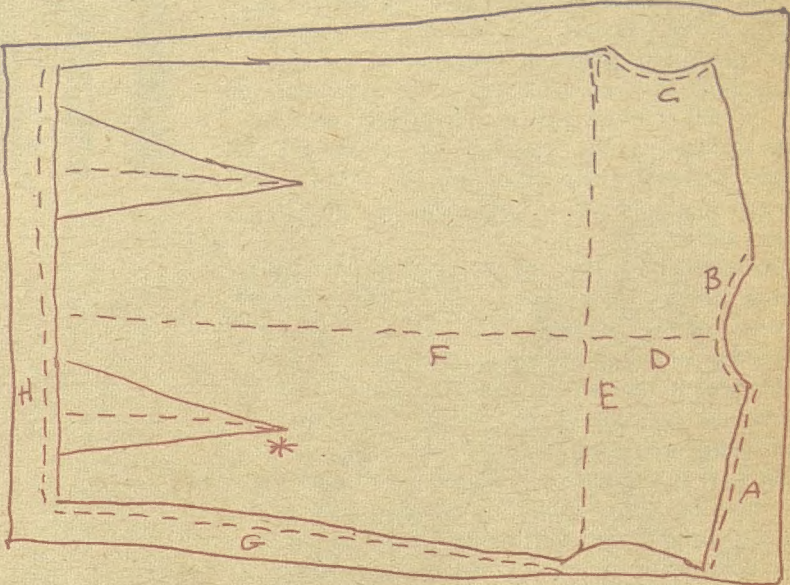
- A Shoulder to neck
- B Around the neck
- C Around the arm socket
- D Neck to chest or bust
- E Bust or chest (widest part)
- F Length
- G Underarm to hem
- H Desired width at hem

(if H is to be smaller than E, make darts so it will taper)

Necklines can be any shape, but low ones in front will slide at the shoulders unless the neckline is high in the back.

Trace 1/2 inch seam allowances all the way around.

Darts: draw garment longer than needed and take a tuck where needed to add depth.



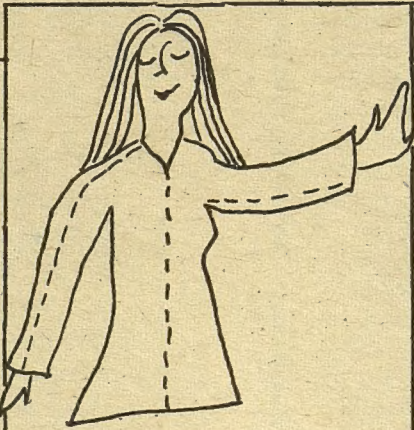
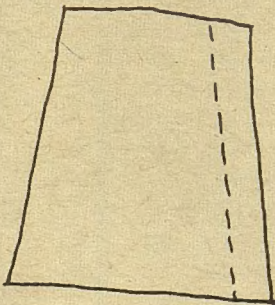
SKIRTS: a gathered skirt is simple, just fold over the top of the cylinder (made by joining 2 sides of a rectangle of cloth) and adding a draw string or elastic. If you prefer a belt, add it the same way you would add cuffs to a sleeve, except you must leave an opening for zipper or button.

For an A-line skirt, cut out a shape as wide at the top as you are at the widest part of your hips and as wide at the bottom as you want the hem to be. Then keep making little tucks (darts) all around with pins until it fits you. Add a facing at the waist or a cuff if you intend to wear a belt with it.



LININGS:

1. Cut out the linings when you cut out the pieces of the garment. They would be exactly the same except the linings are made of a light weight fabric.
2. Sew together the linings the same way you do the garment, except that all the seams should be on the outside instead of on the inside.
3. Turn in the hems on the garment and turn in the cuffs and make facings as directed on into the article.
4. Place lining inside garment and attach it to the garment at the shoulder points, the neck, under the arms, along the side seams and at the cuffs by sewing together the seam allowances for the garment and the lining.
5. Turn under the edges of the facings 1/2 inch and sew them to the linings using a hem stitch that won't show on the outside of the garment. Same with cuffs, but hems of garment and lining need not be attached.

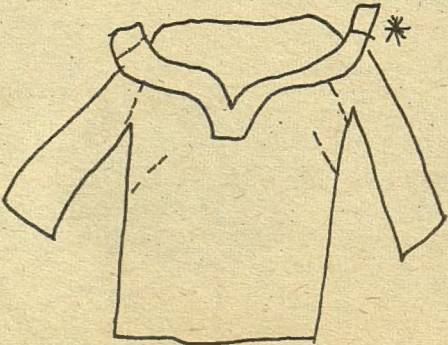


CASINGS FOR ELASTIC:

1. When the elastic is to go around the neck, sew a strip of cloth or ribbon or bias tape to neckline as you would a facing (see facings).
2. When the elastic is to be at the wrists or ankles, make a cuff (just hem the edge 1 inch).
3. When the elastic is to be in the middle of a garment (waistline, under the bust, middle of a sleeve), cut out a strip of fabric 2 inches longer than the garment's circumference at that place (the extra 2 inches is so you can sew the strip's ends together with a 1 inch seam allowance), and sew the strip to the garment along the inside. Then turn the strip over so that the seam allowance (from the first time you sewed it on) is under it. Make a 1/2 inch border (turned under) and sew it down to the garment. Leave 2 inches unsewn so you can put through elastic, then sew closed.
4. To put in elastic: pin one end of elastic to the garment and pin the other end with a large safety pin. Thread elastic through casing; sew ends together. Or, measure how much elastic you need, but do not cut until it is pulled through.

FACINGS:

1. Finish garment except the outer edges (around neck or arm holes) are still raw.
2. Trace and cut out the shape of the neckline on a piece of paper and then cut a parallel line 3 inches out. *also leave one inch of seam allowance
3. Trace the paper cut-out onto cloth and cut out the shape in cloth.
4. Place the cloth cut-out (facing) on the garment right sides facing. Be sure to sew together facings before placing on cloth. For example, sew together front and back neck facings at the shoulder seam allowance
5. Stitch facing to garment (garment is right side out, facing is back side up).
6. Turn the facing over so it's on the inside of the garment.



next issue—more patterns

reprinted with revisions from Living on The Earth

STEAL THIS PAGE

This is the third chapter of Steal This Book by Abbie Hoffman. You can get the entire book for \$2.25 (postage included) from Pirate Editions, 640 Broadway, New York 10012.:

Certainly one of the neatest ways of getting where you want to go for nothing is to hitch. In the city it's a real snap. Just position yourself at a busy intersection and ask the drivers for a lift when they stop for the red light. If you're hitching on a road where the traffic zooms by pretty fast, be sure to stand where the car will have room to safely pull off the road. Traveling long distances, even cross-country, can be easy if you have some sense of what you are doing.

A lone hitch-hiker will do much better than two or more. A man and woman will do very well together. Single women are certain to get propositioned and possibly worse. Amerikan males have endless sexual fantasies about picking up a poor lonesome damsel in distress. Unless your karate and head are in top form, women should avoid hitching alone. Telling men you have V.C. might help in difficult situations.

(Sisters—if you are driving—pick up sisters. It will save them much hassle).

New England and the entire West Coast are the best section for easy hitches. The South and Midwest can sometimes be a real hassle. Easy Rider and all that. The best season to hitch is in the summer. Daytime is much better than night. If you have to hitch at night, get under some type of illumination where you'll be seen.

Hitch-hiking is legal in most states, but remember you always can get a "say-so" bust. A say-so arrest is to police what Catch 22 is to the Army. When you ask why you're under arrest, the pig answers, "cause I say so." If you stand on the shoulder of the road, the pigs won't give you too bad a time. If you've got long hair, cops will often stop to play games. You can wear a hat with your hair tucked under to avoid hassles. However this might hurt your ability to get rides, since many straights will pick up hippies out of curiosity who would not pick up a straight scruffy looking kid. Freak drivers usually only pick up other freaks.

Once in a while you hear stories of fines levied or even a few arrests for hitching (Flagstaff, Arizona is notorious), but even in states where it is illegal, the law is rarely enforced. If you're stopped by the pigs, play dumb and they'll just tell you to move along. You can wait until they leave and then let your thumb hang out again.

Hitching on super highways is really far out. It's illegal but you won't get hassled if you hitch at the entrances. On a fucked-up exit, take your chances hitching right on the road, but keep a sharp eye out for porkers. When you get a ride be discriminating. Find out where the driver is heading. If you are at a good spot, don't take a ride under a hundred miles that won't end up in a location just as good. When the driver is headed to an out of the way place, ask him to let you off where you can get the best rides. If he's going to a particularly small town, ask him to drive you to the other side of the town line. It's usually only a mile or two. Small towns often enforce all kinds of "say so" ordinances. If you get stuck on the wrong side of town, it would be wise to even hoof it through the place. Getting to a point on the road where the cars are inter-city rather than local traffic is always preferable.

When you hit the road you should have a good idea of how to get where you are going. You can pick up a free map at any gas station. Long distance routes, road conditions, weather and all sorts of information can be gotten free by calling The American Automobile Association in any city. Say that you are a member driving to Phoenix Arizona or wherever your destination is, and find out what you want to know. Al-



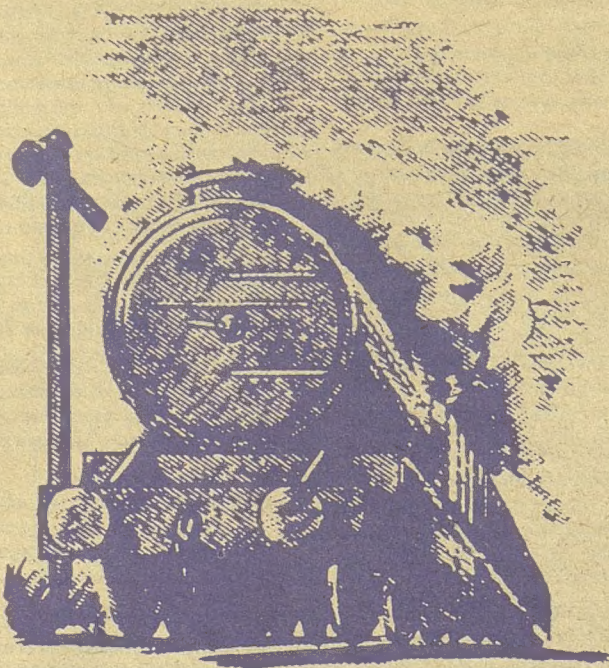
ways carry a sign indicating where you are going. If you get stranded on the road without one, ask in a diner or gas station for a piece of cardboard and a magic marker. Make the letters bold and fill them in so they can be seen by drivers from a distance. If your destination is a small town, the sign should indicate the state. For really long distances, EAST or WEST is best. Unless, of course, you're going north or south. A phony foreign flag sewed on your pack also helps.

Carrying dope is not advisable and although searching you is illegal, few pigs can read the Constitution. If you are carrying when the patrol car pulls up, tell them you are Kanadian and hitching through Amerika. Highway patrolmen are very uptight about promoting incidents with foreigners. The foreign bit goes over especially big in small town types and is also amazingly good for avoiding hassles with greasers. If you can't hack this one, tell them you are a reporter for a newspaper writing a feature story on hitching around the country. This story has averted many a bust.

Don't be shy when you hitch. Go into diners and gas stations and ask people if they're heading East or to Texas. Sometimes gas station attendants will help. When in the car be friendly as hell. Offer to share the driving if you've got a license. If you're broke you can usually bum a meal or a few bucks, maybe even a free night's lodging. Never be intimidated into giving money for a ride.

As for what to carry when hitching, the advice is to travel light. The rule is to make up a pack of the absolute minimum, then cut that in half. Hitching is an art form as is all survival. Master it and you'll travel on a free trip forever.

(See article in centerfold of this issue of the Seed for an article on back packing.)



FREIGHTING

There is a way to hitch long distances that has certain advantages over letting your thumb hang out for hours on some deserted two-laner. Learn about riding the trains and you'll always have that alternative. Hitchhiking at night can be impossible, but hopping a freight is easier at night than by day. By hitchhiking days and hopping freights and sleeping on them at night, you can cover incredible distances rapidly and stay well rested. Every city and most large towns have a freight yard. You can find it by following the tracks or asking where the freight yard is located.

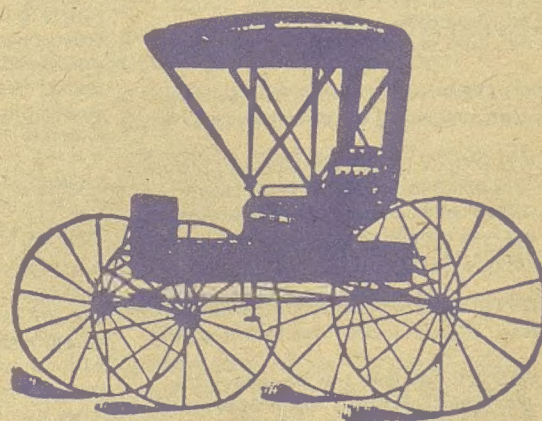
When you get to the yard, ask the workmen when the next train leaving in your direction will be pulling out. Unlike the phony Hollywood image, railroad men are nice to folks who drop by to grab a ride. Most yards don't have a guard or a "bull" as they are called. Even if they do, he is generally not around. If there is a bull around, the most he's going to do is tell you it's private property and ask you to leave. There are exceptions to this rule, such as the notorious Lincoln Nebraska and Las Vegas Nevada, but by asking you can find out. Even if he asks you to leave or throws you out, sneak back when your train is pulling out and jump aboard.

After you've located the right train for your trip, hunt for an empty boxcar to ride. The men in the yards will generally point one out if you ask. Pig-sties, flat cars and coal cars are definitely third

class due to exposure to the elements. Boxcars are by far the best. They are clean and the roof over your head helps in bad weather and cuts down the wind. Boxcars with a hydro-cushion suspension system used for carrying fragile cargo make for the smoothest ride. Unless you get one, you should be prepared for a pretty bumpy and noisy voyage.

You should avoid cars with only one door open, because the pin may break, locking you in. A car with both doors open gives you one free chance. Pigs-backs (trailers on flatcars) are generally considered unsafe. Most trains make a number of short hops, so if time is an important factor try to get on a "hot shot" express. A hot shot travels faster and has priority over other trains in crowded yards. You should favor a hot shot even if you have to wait an extra hour or two to get one going your way.

If you're traveling at night, be sure to dress warmly. You can freeze your ass off. Trains might not offer the most comfortable ride, but they go through beautiful countryside that you'd never see from the highway or airway. There are no billboards or road signs, cops, Jack-in-the-Boxes, gas stations or other artifacts of honky culture. You'll get dirty on the trains so wear old clothes. Don't pass up this great way to travel 'cause some bullshit western scared you out of it.



CARS

If you know how to drive and want to travel long distances, the auto transportation agencies are a good deal. Look in the Yellow Pages under Automobile Transportation and Trucking or Driveaway. Rules vary, but normally you must be over 21 and have a valid license. Call up and tell them when and where you want to go and they will let you know if they have a car available. They give you the car and a tank of gas free. You pay the rest. Go to pick up the car alone, then get some people to ride along and help with the driving and expenses. You can make New York to San Francisco for about 80 dollars in tolls and gas in four days without pushing. Usually you have the car for longer and can make a whole thing out of it. You must look straight when you go to the agency. This can simply be done by wetting down your hair and shoving it under a cap.

Another good way to travel cheaply is to find somebody who has a car and is going your way. Usually underground papers list people who either want riders or rides. Another excellent place to find information is your local campus. Every campus has a bulletin board for rides. Head shops and other community minded stores have notices up on the wall.

If you have a car and need some gas late at night you can get a quart and then some by emptying the hoses from the pumps into your tank. There is always a fair amount of surplus gas left when the pumps are shut off.

If you're traveling in a car and don't have enough money for gas and tolls, stop at the bus station and see if anyone wants a lift. If you find someone, explain your money situation and make a deal with him. Hitch-hikers can also be asked to chip in on the gas.

You can carry a piece of tubing in the trunk of your car and when the gas indicator gets low, pull up to a nice looking Cadillac on some dark street and syphon off some of his gas. Just park your car so the gas tank is next to the Caddy's or use a large can. Stick the hose into his tank, suck up enough to get things flowing, and stick the other end into your tank. Having a lower level of liquid, your tank will draw gas until you and the Caddy are equal. "To each according to his need, from each according to his ability," wrote Marx. Bet you hadn't realized until now that the law of gravity affects economics.

Another way is to park in a service station over their filler hole. Lift off one lid (like a small manhole cover), run down twenty feet of rubber tubing thru the hole you've cut in your floorboard, then turn on the electric pump which you have installed to feed into your gas tank. All they ever see is a parked car. This technique is especially rewarding when you have a bus.

NEXT ISSUE: Buses, Airplanes, in city travel and Free land.

free city

AID & COMFORT

These organizations are all telephone emergency services that you can call for help with bum trips, legal hassles, medical aid, places to crash, or anything else legal. Of course, if you're afraid of getting busted for any real reason, treat with caution.

KOOLAIDE—30 W. Chicago Ave., 664-0505. 1pm-2am Mon-Thurs and 24 hours on week-ends.

INSIGHT: hotline for Glenview, Northbrook areas drug—health—general raps. Sun through Thurs 8pm to 1am, Fri 8pm to Sun 7am. 729-2777.

CHANGES—problem referrals. We'll do what we can. Hyde Park and South Side communities. 7-12 midnight. Monday—752-7059 Tues—493-5989; Thurs—324-6096; Fri—752-096

GENESIS Drug Rescue, open 24 hours on weekends, 6pm to 6am weekdays. 598-2396.

CRISIS INTERVENTION CENTER—call 866-9500. Operates out of Northwestern campus.

EMERALD CITY DRUG ABUSE serves the up-town area and is located at 1056 W. Lawrence. 878-8769. They deal specifically with drug problems but may be able to help with other problems. Sun, 4-11. Fri, 4-2. Sat, 4-2.

GRACE LUTHERAN CHURCH—555 W. Belden 929-3553. 24 hours a day. Free feed Wed. at 6.

LSD RESCUE—“We help anyone at any time as long as it hurts no other.” Open 24 hours a day. Trip, suicide or rap calls. 2214 Ridge Ave., Evanston. 328-5895 or 328-5896.

INNER TUBE—Mon-Thurs 8-12pm, Fri-Sun 4-12pm. 777-0545.

YOUTH HOTLINES OF ILLINOIS—24 hr telephone crisis center, 1128 S. 1st St., Springfield. 525-0670 (Area code 217)

YATS—YOUTH AID TELEPHONE SERVICE 775-2211 evenings.

LOOKING GLASS—24 hours. Primarily for run-aways. 334-2601. 1725 W. Wilson. Legal aid clinic for women under 18 and men under 21 Tues 8-11pm.

PUMP HOUSE HOT LINE serves Mt. Prospect area. They are a telephone counseling and referral service and can be reached at 259-7184 weekdays 1pm-1am and 24 hours on weekends.

THE ARK—drugs and pregnancy aid. 463-4545.

DIRS—DRUG INFO AND RESCUE SERVICE Serves the north suburbs from Lake Forest. 24 hours on weekends, 6pm-midnight during the week. 295-2929.

HOTLINE is a telephone counseling service available for the Oak Park and River Forest area. 848-2555 Fri-Sun 6pm to 6am.

HORIZON PROVISIO HOTLINE is a telephone counseling and info service for the Proviso area. 345-3920 Fri-Sun 5pm-3am.

MAINE TOWNSHIP HOTLINE—2pm-midnight. 825-0860. Community switchboard.

SOUTH SUBURBAN YOUTH HOTLINE—people to talk it out or just listen. Someone cares. 754-9030.

COMMUNITY

WHOLE EARTH STORE, 530 Dempster in Evanston is a bookstore that's in it for a lot more than the money. “Community copies” of each book on sale are available for reading in the store, and people are invited to bring books by so that a circulating library can be set up. Also planned are the stocking of some of the materials listed in the Whole Earth Catalog and rap groups on ecology, health, community, counter-culture and radical politics. Hrs. are from 12 to 10p.m. Closed Mondays.

VISIT A P.O.W. The Black Panther Party has begun a program to enable visits by family and friends to prisoners being held in the jails, in the state. Rides are being arranged to Joliet, St. Charles, Sheridan, Vandalia, Menard, the House, and others. If you know of any organization, church or individual who has access to transportation and can donate some time to the project call Rising Up Angry at 472-1791.

PEOPLES PARK at Armitage and Halsted is an effort to keep the city from turning it into an exclusive tennis club and a project to bring the Lincoln Park community together. People and

HARPER'S FERRY ORDINANCE, 180 N. Wacker Dr., rm. 605 Open Sat. 1pm-5pm. Rifles, shot guns, ammo & lit. on guns & shooting.

resources are needed to maintain and defend it. For further info call Peoples Information Center. 549-8626.

LAGENTS has a tenant union, food co-op, free food pantry and free breakfast program from 7:30-10am. 3227 N. Halsted.

CHICAGO LIVE IN PROGRAM (CLIP) offers a new kind of communal-educational summer experience, focusing on ecology, women's liberation, alternative in education and power structure research. 722 W. 18th St., 226-5747.

ZERO POPULATION GROWTH has an abortion referral service. For more info, call Francine Topping 491-4627 or 492-8270.

THE VINEYARD, a community from which no one is excluded, seeking to serve Christ and our fellow men, chapters in other cities. Write **THE VINEYARD**, Apt. 407, 20 E. Delaware, Chgo 60611. 944-4970.

PRIDE & PREJUDICE BOOKSTORE, 3322 N. Halsted has a large number of Women's Liberation materials as well as an assortment of used books. Hrs. are from 11 a.m. to 7:30 p.m. weekdays and from 12 noon to 9 p.m. weekends. 477-4373 closed Sunday.

NEW FEMINIST BOOKSTORE at 1525 E. 53rd St., Rm. 503 sends out catalogues of books, tons, stickers and pamphlets.

PEOPLE'S INFO CENTER—2154 N. Halsted has information, books, and newspapers from the BPP, RUA, the Young Lords and other revolutionary organizations. The center needs office supplies, especially supplies for a Roneo mimeo machine and mimeo paper 549-8626. They need food & \$ for free children's breakfast program.

RAPID TRANSIT THEATER, 2745 N. Kenmore, is back on the street with plays relating to N. America struggle and the struggle of our Latin American sisters and brothers. They are also interested in relating to community issues and invite suggestions for their mime and theatre. Call 477-3599.

PEOPLE'S PEACE TREATY, 5655 S. University, 955-7686 is gathering signatures on the treaty and planning actions to implement it.

EVANSTON PEACE CENTER has a draft counseling service, library, bookstore, among other good things. They are also the N. Shore center for the People's Peace Treaty. The regular hrs. for the center are from 10-4 daily, for info. on the draft counseling service hrs. call 475-2260.

FREE STORE at the Youth Help Center of Grace Lutheran Church wants all the old stuff you don't need—things like old books, clothes, money, etc. Do not bring in large items like furniture, but call to let us know that they are available. 929-3553. Bring smaller items to church at 555 W. Belden from 11 am to 5 pm weekdays, or evenings, by calling first.

RADIO FREE CHICAGO is back on the air bringing you an alternative to the so-called alternatives in radio, new hours are Mon.-Thurs 11:30-1 a.m., Fri. 11:30p.m.-2:30am, Sat. 10pm-2am, Sun. 11:30pm-2:30am.

WAKING MOUNTAIN WOMEN'S CULTURE R RADIO SHOW on WHPK 88.3fm Mon. 9:30.

TRIAD free-form radio. Space music and inter-cosmic raps weeknites from 6-12 p.m. on 106FM To make you smile and get you higher

THE COMMITTEE OF RESPONSIBILITY is a non-profit organization providing medical treatment for war injured Vietnamese children. For more info call 234-5065.

ORGANIZATIONS

CHICAGO PEACE COUNCIL has moved into new offices—542 S. Dearborn—5th floor—sharing space with Clergy and Laymen Concerned and Chicago Welfare Rights. They need volunteers to help with the painting.

VIETNAM VETERANS AGAINST THE WAR P.O. Box 9273, Chicago 60604. Their office has no phone yet, so contact Bart Savage at 779-6019 or Phil Rubin at 761-2598.

NORTH SIDE WOMEN'S LIBERATION. The Sister's Center will be open every Monday evening, 7:30 p.m. to welcome and rap with women. They have other activities as well. 262-2720 or 338-6073.

THE CHICAGO URBAN LEAGUE works with individuals and groups in the areas of legal aid, employment, education, housing, community organization and health and social services.

North Side 1336 N. Sedgewick 944-6262 285-5800 South Side 4500 S. Michigan 285-5800 West Side 2400 W. Madison 666-7351

THE ILLINOIS CHAPTER OF THE BLACK

PANTHER PARTY publishes a community bulletin, operates two community centers, six breakfast programs, a medical center, and the National Committee to Combat Fascism. They need money, breakfast foods, office equipment, and supplies, mimeos, paper, and cars. The offices are at 4233 S. Indiana, 924-6575 and 23-50 W. Madison.

CHICAGO AREA GROUP ON LATIN AMERICA (CAGLA) is an information/action group seeking solidarity with the Latin American liberation movement. They have a library on the Latin American revolution and hope to set up a distribution center for Cuban materials. For info/suggestions etc. call LI 9-3700 or stop by 800 W. Belden (McGraw Library basement) Tuesday from noon to 10p.m.

GREAT LAKES MOVEMENT FOR A DEMOCRATIC MILITARY (MDM) is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. For info. call 689-1869.

SOUTHSIDE WOMEN'S CENTER located on the third floor of University Church, 5655 S. University, coordinates info on women's liberation activity in Hyde Park, info. on meetings, conferences, speakers and special events. Sells assortment of women's literature, posters, buttons. Has a clothing exchange, a crash pad bureau to provide emergency housing for sisters.

U. of C. chapter of Women's Liberation Union and a high school rap group meet there. They want to start a babysitting coop, skills exchange. Women's Potluck dinners with entertainment are being held twice a month on Sundays at 6:30 p.m. Childcare is provided. Listen to Waking Mountain women's culture show radio show. Mon. at 9:30pm 88.3 FM for details. Center is open Monday thru Friday 11:30-6pm and Mon and Fri. evenings till 8. Call 955-7879 (Fanny) or 285-3248 (Marshall) for further details.

CHICAGO GAY ALLIANCE provides an alternative social structure for the homosexual, aids young homosexuals in “coming out”, provides speakers to present the homosexual viewpoint in rap sessions with the straight community, and is dedicated to ending the legal and psychological repression of homosexuals everywhere. Meetings are at the Gay Community Center, 171 W. Elm. Call 664-4708 or 944-8393 for further information.

U. of C. Gay Liberation Gay Youth meets every Sunday at 3pm at 1212 E. 59th St., room 218. Office open 7 to 12 daily and Sun. 3 to 12. Gay Rap number 753-3274.

COMMITTEE OF RETURNED VOLUNTEERS is an organization of ex-peace corps & other volunteers doing research into American Imperialism movements. They are at 840 W. Oakdale. 477-3340.

CHICAGO INDIAN VILLAGE 1354 W. Wilson desperately needs food and clothing and money for Indian families in Chicago. Call 784-9892 if you can help in any way.

GAY LIBERATION FRONT maintains that the gay liberation movement is inherently revolutionary. GLF holds that gay liberation does not mean to persuade society to tolerate us, and the present self-oppressing lifestyles it imposes on us, within the framework of sexist Amerika. Believing the personal to be the political, GLF works to create a new consciousness that will give birth to new lifestyles and ultimately to the new society based on love.

LADO—The Latin American Defense Organization is from the Latin community of the near Northwest side of Chicago. LADO was founded in Sept. 1966 and has concentrated on attacking the problems of welfare recipients. In addition, LADO has acted on a number of complaints of police brutality. LADO also has a free health center, and is organizing around the problems of workers in the community. Office is located at 2353 W. North Avenue.

CHICAGO HEALTH STRUGGLE, 710 S. Marshall, is a magazine dealing with health politics in Chicago, demystifying professionalism, and showing how people can control their own lives when relating to professionals and medical situations.

CHICAGO BRANCH OF THE INDUSTRIAL WORKERS OF THE WORLD is part of the oldest genuine radical labor organization in the U.S. The office is at 2240 N. Lincoln Ave., the phone is 549-5045. The hall is available for meetings, socials and benefits, but needs a lot of work, so why don't you drop by and help out? Volunteer office help is welcome. Call them for help in job situations that are in need of labor organizing. Meetings are the 1st Friday of each month.

Kool Aide
YATS
Looking Glass
Grace Church
Alice's Revisited
Rising Up Angry
SEED
Second City
Chi Journalism Review
People's Info Center
N Side Co-op Ministry
Breadbasket
Men Against Cool
Black Panther Party
IWW
Young Patriots
LADO
La Gente
Chi Peace Council
Spartacist League
Peoples School
Student Mobe

WOMEN'S LIBERATION
Womens Liberation Union
S Side Womens Center
La Dolores
TRIAL
Sister's Center

GAY LIBERATION
U of I Circle

Womens Caucus
Mattachine Midwest
Third World Gay Revolutionaries
U of Chicago
Chi Gay Alliance

LEGAL AID
Community Legal Council
ACLU
People's Law
Counter Culture Law Project
National Lawyers Guild

HEALTH
VD Clinic (free)

recorded message on VD
Student Health Org
Black Panther Health Clinic
Benito Juarez Clinic
Young Patriots Clinic
Planned Parenthood

Fritz Englestein Health Cntr

MDM

30 W Chicago
1725 W Wilson
555 W Belden
950 W Wrightw
2744 N Lincoln
950 W Wright
1155 W Webster
2154 N Halsted
728-4338 or
4233 S Indiana
2440 N Lincoln
4403 N Sherida
2353 W North
3227 N Halsted
542 S Dearborn
4409 N Sherida
407 S Dearborn

852 W Belmont
5655 S Univers
2150 N Halsted
2150 N Halsted

day
night

664-4708 or

6 S Clark
2156 N Halsted

27 E 26th St
100 N Central
1613 E 53rd

1831 S Racine
4403 N Sherida
185 N Wabash
2400 W Madison
841 E 63rd

1303 Morrow

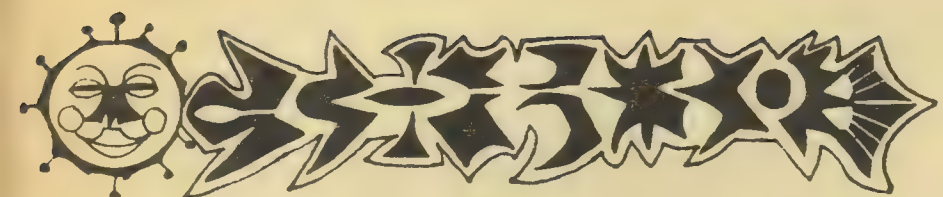
RADICAL LESBIANS have meetings at 2p.m. Saturdays at the Gay Community Center, 171 W. Elm. New members welcome. 664-4707 or 929-2718.

MEDICAL COMMITTEE FOR HUMAN RIGHTS 1613 E. 53rd. 752-7472. helps out free medical centers, provides instruction on street medical aid, and can provide medical presence at demonstrations.

LA DOLORES WOMEN'S LIBERATION CENTER is at 2150 N. Halsted, and their phone is 935-0364. La Dolores has lots of programs including Introduction to Women's Liberation rap groups, Marxist study groups, Women's history groups, self defense classes, a day care committee, to mention only a few of the programs. The center is open at various hours: call to check.

MEN AGAINST COOL are a group of men trying to deal with the ways in which men oppress women, other men and themselves. They are holding continuing rap sessions on these and other related topics. 728-4338 or 477-9771. They also have an open men's meeting at the Survival School at Alice's on Wednesdays at 7pm (950 W. Wrightwood).

NORTHSIDE COOPERATIVE MINISTRY is an organization of churches, and involved in too many programs to list here. They work in areas of promoting peace, low income housing, education through a Headstart program, common pantries, and a bail service. They need volunteers, food, lawyers, medical supplies, and bail money. Call 281-0690 if you need what they got, or you got what they need. 2507 N. Greenview.



■ Three of the five San Marin County judges who chose the 1970 grand jury that indicted Angela Davis for murder, kidnap, and conspiracy have admitted belonging to the "whites only" Fraternal Organization of Elks. Angela and her lawyers charged that they systematically excluded blacks, poor people and youth from the grand jury that indicted her. One of the judges, examined by Angela on August 4th, called the Black Panthers "the most blatant racists since Adolph Hitler." Another judge said that young people "have a nihilistic attitude towards older people...they repudiate the puritan protestant virtues of hard work...they repudiate the establishment views on drugs and sex...they have unkempt hair and dirty clothes...."

■ A law passed recently by Congress to limit farm subsidy payments (for not growing crops) to growers will have no effect whatsoever. The law was to limit to \$55,000 the amount a farmer could receive for not growing a crop, regardless of a farms acreage. But now, big owners like Mississippi Senator James Eastland, John Wayne and J. G. Boswell, have divided up their farms into smaller parts and have given each one different names or leased them out to different groups of investors. So now, instead of a few big non-farms producing non-crops for a few rich non-growers, there will be a lot of small non-farms, but the money for doing nothing still goes to the same people. But it will all be done fairly--after all, the administrator of the program is getting \$48,000 in subsidies himself.

■ Lonnie McLucas was granted bail recently, pending his appeal to a higher court. Bail was set at \$60,000 in cash or \$35,000 in cash and some property. Lonnie in prison for over 2 years, was tried and convicted of conspiracy to commit murder in New Haven. Judge Mulvey dismissed similar charges in the same case against Bobby Seale and Erika Huggins, stating "It is humanly impossible for these defendants to receive a fair and unbiased trial in the State of Connecticut." Lonnie's lawyers will appeal on this same premise. The bail fund needs cash, co-signers and people willing to put up property as security. Send contributions to Lonnie McLucas, Bail Fund Committee, P.O. Box 7117, New Haven, Conn.

■ In 1963, Saigon had a 16,000 man police force, trained and fully equipped by the Michigan State University police project. By 1970, this number was increased to 97,000 and according to the Agency for International Development (AID) projections, there will be a police force of 122,000 in South Vietnam by the end of 1971. AID figures show that last year, the U.S. government gave \$20.9 million to support the South Vietnamese police force, while giving only \$6.1 million for education. This year, the AID program has increased the police budget to \$30 million and decreased education aid to \$4.5 million. That's Amerikan progress for you!

■ It's true. Timothy Leary is being detained in Sweden, and is fighting extradition back to the United States.

■ Bantam Books has ordered an initial press run of 500,000 copies for its new paperback edition of a 28 year old book of poems--Ho Chi Minh's "Prison Diary." Half a million copies is the kind of printing profitable only for the best of sellers. Rarely does a book without at least some explicit titillation do so well. For a book of poems, 10,000 copies sold is almost an historic event. Obviously, Bantam is trying to match an earlier success--300,000 copies sold of its edition of "Quotations of Chairman Mao Tse-Tung." That's a pretty good sales record for a book that sold for two and three times as much as the more popular red plastic bound authorized edition. One reason Bantam loves doing this--neither North Vietnam or China have copyright laws--so they keep the author's royalties too.

■ 15 members of the United Movement of South Africa face possible death sentences for recruiting people to undergo military training outside South Africa. They are alleged to have conspired to collect funds to finance recruitment of volunteers in South Africa for the freedom fighters. They are also charged with having assisted people to leave South Africa secretly, evading the police. The defendants have been in prison and subjected to torture for over five months.

■ In case you haven't seen them for a while, here are the latest U.S. government statistics on American casualties in the IndoChina war. Killed: 45,397. "Non-combat" deaths: 9,710. Wounded: 301,040. Missing or captured: 1,605.

■ The farce of the Paris peace talks continues. But Nixon has made them an even bigger farce by having U.S. Ambassador David Bruce leave mysteriously, leaving a third-ranking representative, Philip Habib of the CIA in charge. This was Amerika's arrogant response to the 7-point peace proposal of the Provisional Revolutionary Government, which could conclude the fighting in 24 hours and have GIs and prisoners home no later than Christmas.

■ The Soledad Brothers have demanded a trial by a jury of their peers, namely other prisoners. In a brief filed July 27 during pre-trial hearings, the Soledad Brothers--John Clutchette, George Jackson and Fleeta Drumgo--argued that "A jury other than fellow prisoners will be a denial of due process and equal protection of the law." Jackson has been jailed in California for the last 11 years, since he was 18., and for Clutchette and Drumgo, prison has taken at least four years of their lives. All three men are accused of killing a guard at Soledad State Prison. The brief argued that because prisoners are "systematically and intentionally" excluded from serving on juries and because prisoners are an identifiable class of people, the jury selection method that excludes them is unconstitutional.

■ "A collective formed in the course of unsuccessful efforts to seize the Los Angeles Free Press from founder Art Kunkin expects to publish a trial issue of a competing paper, The People's Free Press, sometime in the next two weeks.

\$25,000, raised by a finance committee to buy the Freep, will cover initial publishing costs. The committee offers to buy the Freep from its new owner, thrice-convicted pornographer Marvin Miller, are being ignored. Art Kunkin, meanwhile, still clings to editorial control of the Los Angeles Free Press, despite harsh criticism from community members, organized efforts to throw him into bankruptcy, and a recent arrest on charges of publishing pornography. Founder Kunkin admitted that ownership of the Freep has passed to mysterious strangers, but, without trying to answer charges that he sold out to the "Porno Mafia", he said: "Who formally owns anything has never concerned me so much as who controls."

Kunkin and Marvin Miller were arrested July 20 for printing an issue of "San Francisco Ball" at Alfred's Printing Company., a Kunkin enterprise. (Miller leased and then sold Alfred's to Kunkin for notes against the Free Press on which he later foreclosed. Informed sources say that the Internal Revenue Service will auction Alfred's August 25 for unpaid withholding taxes. Kunkin and Miller were arraigned July 25. They pleaded not guilty and a jury trial was set for September 27.

■ Vietnamese in Paris recently assured radical reporter Wilfred Burchett that "Peking has absolutely no intention of seek a deal on Vietnam with Nixon at the expense of the Vietnamese revolution."

■ Danbury, Conn., August 6--Five imprisoned war resisters, including one of the Harrisburg "Conspiracy" defendants, began a fast and work stoppage in the federal penitentiary here today.

A statement issued by the resisters demanded the release of Father Daniel Berrigan, S.J., and an early review of the parole application of his brother, Father Philip Berrigan, S.S.J.

They also called for the "shutting down" of the tiger cage prison cells now under construction on Con Son Island, South Vietnam.

The five called for changes in US federal parole procedures that would allow prisoners to see the contents of their parole files prior to their hearings. They asked that prisoners be notified of parole board decisions within two weeks of the hearing and that the reason for negative parole decisions be officially stated.

A public vigil in support of the demands began later that afternoon outside the prison.

The five resisters include John Bach, Eddie Gersh, Ted Glick, Tom Hosmer and David Malament. Glick is one of the eight under indictment in Harrisburg on charges related to draft resistance and an alleged plot to kidnap White House aide Henry A. Kissinger and bomb the heating ducts of federal office buildings in Washington. The other four are in prison for refusing to cooperate with the Selective Service System.

In a statement "to our fellow inmates," they said "Dan was told (by the parole board) to do his whole bit despite the fact that his health has gotten worse and there is a chance he could die in prison." In June, Father Daniel Berrigan nearly died of massive allergic shock. More recently, prison doctors have found the functioning of his kidneys is impaired.

"The Parole Board's behavior was, however," they said, "very typical...we all know that to have the best chance of making parole one must act like an obedient slave; that we are not told what information goes into our files for the parole board to see; and that often we must wait many months to hear back. In short, we, as were the Berrigans, are treated...as less than human."

■ The Living Theatre, including Julian Beck and Judith Malina, has spent the last year in Brazil, studying the Brazilian reality and meeting with the Brazilian people, in preparation for a vast theatrical spectacle of one hundred fifty plays under the collective title of THE LEGACY OF CAIN.

Early in the year the Living Theatre was invited to premiere THE LEGACY OF CAIN at the Winter Festival at Ouro Preto, Minas Gerais. Some weeks after the group arrived in Ouro Preto they begin preparation of the work, the Festival Board unexpectedly retracted the invitation. Because of the great beauty of the city and the enormous human resources there, the group decided to remain in Ouro Preto and to continue the creation of its new work. During that time the children's play was created and performed in a neighboring town.

On July 1, the day of the opening of the Winter Festival, the Department of Political and Social Order, DOPS, raided the house and took fifteen members of the group prisoner, charging them with possession of marijuana. The remaining five members, including Julian Beck and Judith Malina, were busted on the street. The following day these five were released, only to be recaptured and charged with possession of a kilogram of grass. One escaped, one was not picked up, and two were not charged.

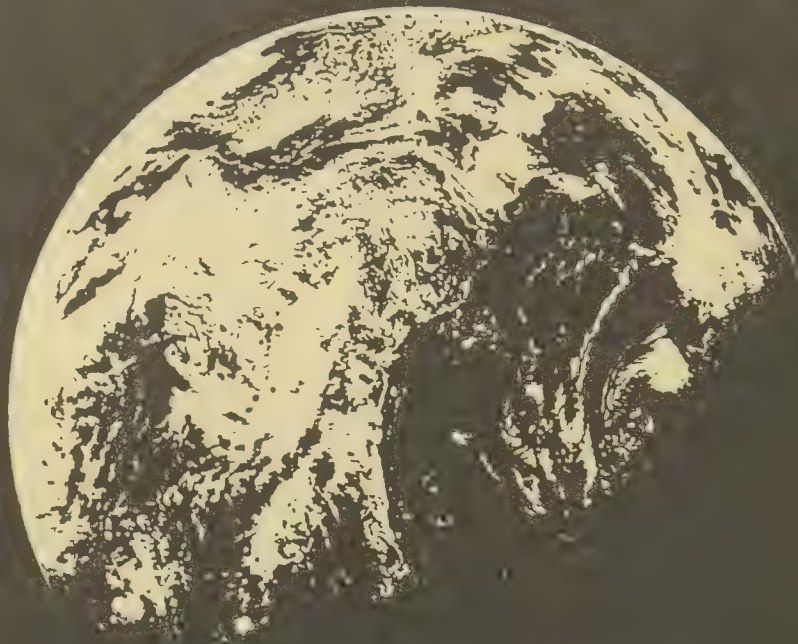
There are now fifteen members of The Living Theatre under preventive detention. Several have been beaten; one Brazilian member has been tortured with electro shock to the genitals; another has been beaten and cattle-prodded. To prevent further torture, Beck signed a "confession" on blank paper.

The US embassy, presuming guilt before trial, declares that the group has broken Brazilian Law and is beyond the pale of official US help.

A defense fund has been set up and money can be sent to the Paradise Defense Fund, c/o Mabel Beck, 800 West End Avenue, NYC. For further info, call Steve Ben Israel, 212-222-3183.

Protests would be helpful. Write: Dr. Hazan, Chief of DOP political police, Ave. Alphonsa Perra Bellow Horizonte, Minais Gerais, Brazil, S.A. and President Emilion Garrastazu Di Medici, Via Colonel Octavia Casta, Planalto Palace, Brazilia, DF, Brazil.

THE LAST WHOLE EARTH CATALOGUE

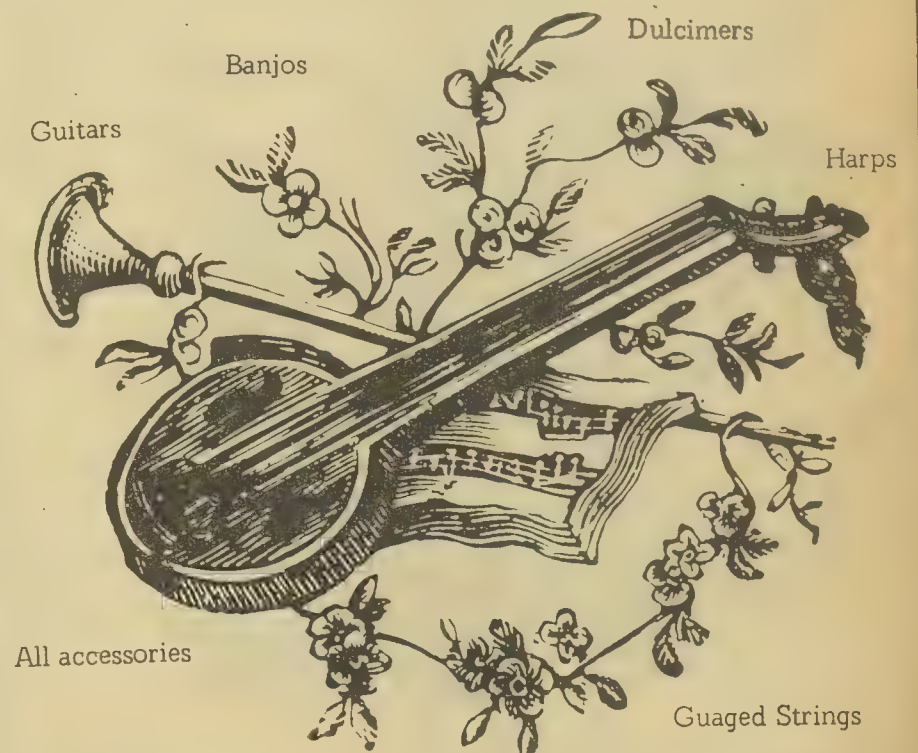


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The Gay Militants by Donn Teal (Stein & Day, New York) 355 pps. \$7.95.

The Gay Liberation Movement, if you date it's beginning from the June 28, 1969 gay riots in New York, is barely two years old. And yet, this book is an attempted history. *History?* Is that needed at this point? It is indeed.

There's probably never been another movement in Amerikan history that has mushroomed so quickly as Gay Liberation, that has changed the consciousness and thinking of so many in so brief a time--or that has been as truly radical (in the dictionary sense of "going to the root") by raising questions that strike to the heart of the way we live our daily lives.

Being called "queer" is the ultimate insult in straight Amerikan culture--it implies that one is not a "real" man or woman--hence not a real person. "The 'missionary' position, penis in vagina for the explicit purpose of the creation of offspring," one gay writer tells us, "is the first presupposition of everything Western culture represents. From it are derived the concepts of purposeful existence, patriarchy, capitalism, nationalism, imperialism, fascism. From it come the thought patterns of active/passive, dominant/submissive, I/you, we/they, top/bottom, greater/lesser, win/lose and on and on and on..."

In many ways, their position on gay liberation has become the acid test for radical organizations--and this book chronicles just how much hassle gay liberation has had from the movement--called "frivolous," laughed at by peace marchers, tossed off of Angela Davis Defense Committee picket lines by the "Communist" Party. And more recently, screened out of the latest Venceramos Brigade (a group of Amerikans that visited Cuba to aid in the harvest) And when a Cuban cultural agency officially condemned homosexuality as "decadent," most Amerikan leftists were strangely silent.

But there's another side to that too. Huey Newton telling the Black Panther Party that "the terms 'faggot' and 'punk' should be deleted from our vocabulary....Homosexuals are not enemies of the people... maybe a homosexual could be the most revolutionary." And how many of us remember that, along with abolishing the death penalty, one of the first actions of the Russian revolutionaries in 1917 was getting rid of all the old laws against homosexuality. (Both these gains were later lost.)

This book documents the oppression of gay people in Amerika--job discrimination, housing problems, psychiatric tortures, the beating in the back room of the police station, the murders. (This is where it probably falls down the most--the information is scattered throughout the book--it would have best been handled together in a single section.) Did you know that insurance companies will not insure gay people? Did you know that checking "homosexual tendencies" on your draft physical questionnaire would bar you from hundreds of different jobs? (And that, contrary to what they tell you about "confidentiality" of your file, employers always somehow seem to get to know.)

It was in response to all this, and to the daily denial of human dignity and worth, that the Gay Liberation Movement grew. There had been "homophile" organizations around for a long time that had served as both social clubs and as public relations agencies--trying to get straight society to accept gay people. But gay liberation was different--instead of meekly requesting to be recognized, affirmed that "gay is good" no matter what straight society said--

and demanded full human rights for gay people. This book chronicles the rise and fall of various organizations and trends in gay liberation: the Gay Liberation Front, Gay Activists Alliance, the idea of gay nationalism, Radicalesbians and the Third World Gay Revolutionaries--and all the activities: zapping Mayor Lindsay in New York, boy coting the Astro and Normandy here in Chicago, asking for marriage licenses

in Minnesota, and a thousand other actions. Teal writes in a documentary fashion, using lots of quotes, letting organizations and individuals speak for themselves. Unfortunately, there is little attention paid to Chicago (a flaw that can be corrected by picking up a copy of Jack Onge's just published "A History of Gay Liberation"--which places special emphasis on Chicago and the midwest. It's available for \$1.25 from Chicago Gay Alliance, 171 W. Elm.)

Another flaw in the book is that it's almost all narrative. Gay Liberation (as well as Women's Liberation) has brought a healthy breath of fresh air to the movement in this country, by attempting to integrate the personal and the political. Some of the best movement writing--with tremendous potential to reach and move people--has occurred in Gay and Women's publications like Come Out! and Rat--writings that were often close to "True Confessions" style--that made you realize that the person on the other end of the article was a real person with many of the same problems you had. Most of that is missing from this book. It would have been good for the author to just write a chapter about his own life and experiences. Or, failing that, reprint other gay people's personal statements. Gay Liberation still needs--and deserves--a book length anthology on the level of "Sisterhood is Powerful." In the absence of that, highly recommended reading is "Come Out! Selections from the radical gay liberation newspaper." (\$1.25 from Times Change Press, 1023 Sixth Avenue, New York.)

Teal, sensitive to the fact that a gay male could not hope to represent the feelings and experiences of gay women, let a group of lesbians prepare a chapter in the book relating their recent history.

For all its limitations and failings, this is a very much needed book. The price (\$7.95) as usual is an outrage. But the information it contains is available nowhere else--except in scattered bits and pieces

Straight gay people posters for from every at the same threatened the third many frus- put the What is objects-- worth physical is of as a of us of us love society has the nerve to call "sick" at the same time as skin flicks leer down at you other theatre on State Street, time as Amerika asserts its "manhood" by trying to rape world--and that failing, like trated rapists, attempting to blade to its victim's throat. sick is regarding other people as what is sick is judging people's by their sexual prowess, or their characteristics. And what is sick denying and closing off a part yourself. There's no such thing 100% "male" or "female"--all have homosexual feelings--al have feelings of affection and for people of the same-sex who whom we like. What is sick is denying, suppressing those feelings. Sex roles aren't "natural"--they're socially conditioned.

Gay liberation has opened up a whole new range of human possibilities and potentialities for everyone. Every other human being is potentially your lover.

the most beautiful slogan ever invented:

"An Army of Lovers Cannot Lose.")

Carrying this book home, I was accosted by two sixteen year old kids who yelled "faggot" at me. A few years ago, I probably would have frozen in my shoes or turned my face away. This time, I gave them a fist and a hearty "right on!"

---Bernie

I'M SUPPOSED TO REVIEW THE WHOLE EARTH CATALOG AND I'M ONLY ON PAGE 14!

A week later I've leafed through 450 pages, cover to cover, pausing to read each episode of DIVINE RIGHT'S TRIP on the lower right corner of most right-hand pages. Now, each time I sit down to write about it, I pick up the catalog and get lost in it. This last time I happened to turn to two pages on communications, in the universe and mind respectively, read them in their entirety and became fascinated by excerpts from the book TECHNICIANS OF THE SACRED on the page before. It has bits and pieces of translated Bantu, Aztec, Ojibwa and Gabon Pygmy poems. On the same page is a list of languages spoken by over 50,000,000 persons:

Chinese	700,000,000
English	350,000,000
Hindustani	200,000,000
Russian	200,000,000
Spanish	160,000,000
German	100,000,000
Japanese	100,000,000
Arabic	90,000,000
Bengali	90,000,000
Portuguese	85,000,000
Malay	80,000,000
French	80,000,000
Italian	65,000,000

Other times I have gotten lost in the crafts section, the learning section and the history of the Whole Earth Catalog in the back. This last edition has many articles and letters apart from reviews and suggestions, such as a letter from Ken Kesey, a letter on natural childbirth from a mother of three, a report on Alloy, a 1969 gathering of intentional communities in New Mexico, a page on women in communes, and an account of Life raft Earth, a week long Hunger Show which took place Oct. 1969.

Then there are how-to articles on doing a Whole Earth Catalogue, and starting a Whole Earth Truck Store.

The novel or story kept my interest through to the end, though I did skip some of the longer raps, as I was anxious to find out what was going to happen next. It chronicles a portion of the life of D.R. Davenport--his raps, trips, love, confusions, adventures and solutions. D.R. is a nomadic hippie in a psychedelic VW bus. The bus, Urge, writes the introduction, warning us that D.R. is fucked up all the time.

And he is much of the time. If it wasn't for Estelle, accompanying him on his journey, he'd never get anywhere. The status of their relationship and the state of D.R.'s head form the underlying plot.

Stewart Brand, editor, was serious when he announced over a year ago that the July, 1971, edition would be the final one, partially an economic move (to maintain non-profit status) and partially to make room for other alternatives. This is the last and biggest and best of the Catalogues. The Whole Earth Truck store is still very much alive and filling orders.

As for alternatives, several have emerged: The Mother Earth News, the Canadian Whole Earth Almanac, Natural Life Styles, the United Kingdom Whole Earth Catalog, and Maine Times, to name several.

All in all this last of the first of its kind will help you get your head collective farm

together

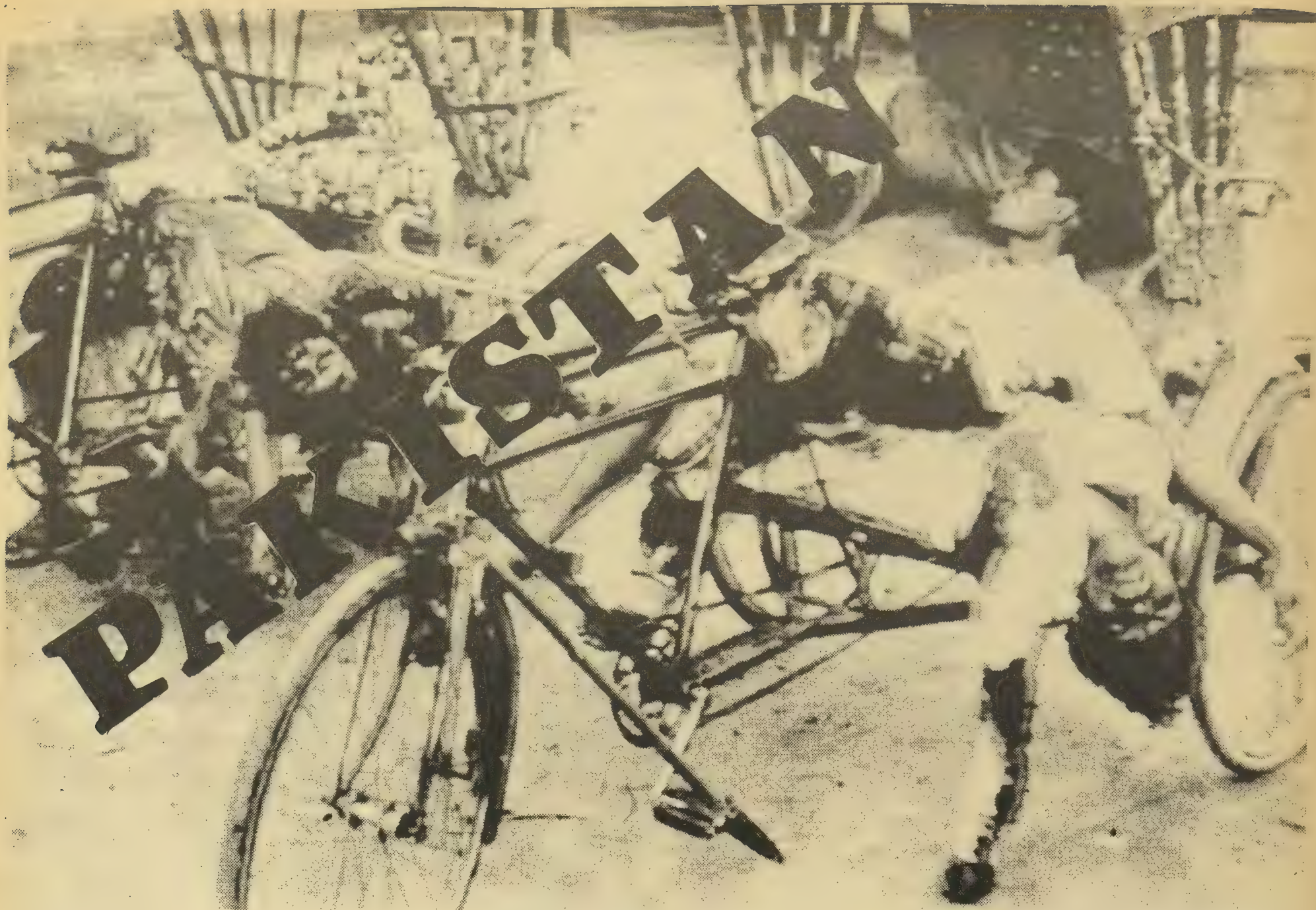
trip
life
project
thoughts

(choose seven)

Of the earth, the back cover reads:
**WE CAN'T PUT IT TOGETHER.
IT IS TOGETHER.**

--Maralee

AN ARMY OF LOVERS CANNOT LOSE



We watched our TV screens but we could not understand. Western engineers, escaped from East Pakistan with 5 million starving and cholera-ridden Bengali refugees (the number will be 9 million), broke down in uncontrollable sobs before the camera, accounting the slaughter of several hundred thousand civilians by the West Pakistani army. A holocaust, complete with rapes and plunder, so sudden and unexpected by us.

With heavy fighting at an end, news from Bangla Desh (once East Pakistan) has dropped from the front page. For the second time in a generation a million Pakistanis have died a violent death. Yet, while the slaughter that followed partition from India had a religious base, what today separates West Pakistan from the East is primarily the control of the East Pakistani economy by a West Pakistani elite.

The Bengali people confront a 70,000 man West Pakistani Army well-equipped with American, Russian, Chinese, and French weapons. With moderate leaders dead, imprisoned, or in exile, the struggle shows signs of developing into a revolutionary people's war. Since India already faces Maoist guerillas in its own province of West Bengal, and since China is East Bengal's nearest neighbor, the outcome of the war will have a great impact on the world.

Bangla Desh is one of the world's most densely populated regions. Seventy-five million people live in an area the size of Louisiana. British terms for independence united the East Bengalis across a thousand miles of Indian territory with peoples with whom they shared nothing besides religion. After a generation of simmering hostility, open war threatens the lives of millions of people.

THE RECENT CRISIS

Pakistan held its first representative election last December. The elections brought overwhelming victory to nominally socialist candidates in both East and West. The Pakistan People's Party (PPP) of West Pakistan's landlord Ali Bhutto won most of the seats allotted to the West, but control of the national assembly was won by East Bengal's moderate Awami League under the leadership of the Sheikh Mujibur Rahman who swept the elections in the more populous East.

Before the election, no one had thought the Awami League—which stood for some measure of Eastern autonomy—had a chance of securing a majority in the national assembly. The elections were held only three weeks after the disastrous cyclone hit East Pakistan and the central government had been extremely lax in providing relief. But this event only sealed the outcome of the election.

What had surfaced was the deep resentment of West Pakistan control that had built up in most sectors of Bengali society during the last 20 years. In fact, East Pakistan had been a virtual colony of West Pakistan from the beginning, and a West Pakistani elite of 20 families had ruled both regions since independence.

The elections were for a new assembly that would write a constitution for Pakistan. But the landslide victory of the Awami League put the West Pakistani elite in a difficult position. Had General Yahya Khan convened the national assembly as scheduled on March 3, League members would have voted to give East Bengal semi-sovereign status, allowing it to handle its own trade and finances—an immense threat to the West Pakistani elite.

Mujibar gave his personal sanction to post election civil disobedience and work stoppages that protested what he called "the suppression of the majority" when ruling circles in West Pakistan began to suggest that the national assembly should not meet. But his Awami League made no preparations for armed struggle while General Yahya hemmed and hawed about convening the body, finally inviting Mujib to a meeting with West Pakistani winner Bhutto whose PPP (representing landlords and upper middle class Punjabis aspiring to replace the 20 super-rich family dynasties through state capitalism) couldn't think of losing the captive market, raw materials, and cheap labor of East Pakistan.

The meeting was a flop and on March 26, Yahya outlawed the Awami League and all political activity in Bengal. On March 27, Bangla Desh clandestine radio declared an independent Bangla Desh. Awami League committees soon controlled most of East Pakistan.

Repeatedly pressured by hawkish West Pakistani generals, Yahya ordered the 70,000 central government troops (almost all West Pakistanis) stationed in Bengal to crush the revolt. He is said to have given his regional commander 48 hours to do the job. The army's blitzkrieg began.

The Pakistani generals seem to have carefully selected certain groups of Bengalis for wholesale liquidation. Heading their lists were Awami League leaders, East Bengali professionals, the university community, and the small Hindu population. Over 80% of the Bengali refugees in India are Hindu—most of them landless peasants, shopkeepers, fisherfolk, thatchmakers, potters, weavers, cobblers, ironsmiths, or just unskilled laborers—so clearly even the most impoverished Hindus faced death.

At the University of Dacca some 500 students were murdered in a midnight raid by a tank battalion. Mortars, tanks, and machine guns were used in the cities and the larger towns. In the countryside, as refugees fled from their homes, the Pakistani air force used napalm, bombs, and strafing runs. The cities were probably hardest hit.

"There was a terrible massacre in the town," one

escaped British engineer described the port city of Chittagong. "If the men with guns could find no one in the streets, they threw mortar bombs into the houses."

In Dacca troops sought not only political leaders and students but policemen and firemen as well. According to Sajahan Seraj, a student leader who escaped on foot to Calcutta, troops raided all but one police station, lining the policemen up against the wall and shooting them.

Firemen were given similar treatment apparently to clear the way for the Army's March 26 firing of shops in Dacca's "old town area." As the residents of the predominantly Hindu quarter tried to escape the flames, they fell before machine gun fire.

Seraj said that when he joined the streams of refugees attempting to escape from the city, Pakistani troops fired on them from both sides, killing thousands. An American engineer, Bill Ellis, who was working for the East Pakistan Water and Power Development Authority, travelled in the countryside to deal with flood control after the West Pakistan army had already secured the cities and found that the terror in the countryside was directed almost exclusively at Awami Leaguers and Hindus, who make up less than one-tenth of East Pakistan's population.

"The people in this area are being hunted down like animals," he wrote after travelling in a predominantly Hindu district. "They have nowhere to flee but southwards toward the sea and they are caught between the sea and the advancing army. The only reason I can come up with is that the regime which is running this country has actually become so engaged with their own propaganda that they honestly believe that there is an Indian infiltrator behind every tree; that every Hindu, even if he has lived in Pakistan for 20 years, is therefore suspect and to be shot on the spot."

BENGALI RESISTANCE

Arrayed against West Pakistan's 70,000 well-armed troops were some 9,000 members of the East Pakistan Rifles, a border patrol armed only well enough to discourage petty smuggling. They were joined by remnants of the 3,000 man East Bengal Regiment, the only Bengali regiment in the Pakistani army.

But the masses of people responded to the call of a liberated Bengal by filling the streets, blanketing the airfields and surrounding garrisons carrying only sharpened sticks and bows and arrows.

The Bengalis fought hard. In the city of Jessore, reported the Indian Press Agency (PTI), Pakistan regulars machine gunned 1,500 Bengalis "many clad in sarongs and undershirts" as they charged with spears, clubs, axes, and daggers in an attempt to capture the airport. Describing the operations in the Kushtia District north of Jessore, an Awami leader told the Times

CHILD LABOR

(Note: this story is taken straight from the Wall Street Journal. The tone and content almost sound like some of the best muckraking that is done in underground radical publications, so it's pretty surprising at first to think of this article appearing in the Journal. But the Wall Street Journal actually prints dozens of such stories—stories that tell the truth about life in Amerika. The catch is that the Journal isn't read by ordinary Americans; it's read by businessmen and politicians who need to know the hard facts.)

Times are tough and some companies are turning to an effective cost-cutting device. It's called child labor.

Congress outlawed the use of children in factories slaughterhouses and other dangerous places more than 30 years ago. Yet, today violations seem to be increasing, a trend some observers attribute to tight profit margins and the soft economy. Some abuses smack of a nearly forgotten era when half-naked waifs worked 12 hour shifts in sweatshops, steel mills and coal mines. Consider:

—A Maine log-driving company was found to be using 33 underage youths, some as young as 14, to roll logs down the Kennebec and Dead rivers. The boys said they took the job after they were told to falsify their ages.

—A Southern tobacco farm was discovered employing 28 children in what nearly amounted to an outdoor oven. Aged 7 to 15, the children were missing school to work in the field beneath cheesecloth canopies that cut off the air. The farmer had hired them because his tobacco rows were too cramped for adults or mules.

A Detroit motel-restaurant was caught employing some 72 minors under 16 as dishwashers, laundry workers, maids and in other capacities. The children constituted roughly half the work force.

"The Labor Department's failure to really enforce the law and apply maximum penalties spurs many additional breaches," says Nancy Duryea, director of youth projects for the American Friends Service Committee, which has been investigating the use of children on farms. A just-released AFSC report likens the current child-labor situation to that of the early 1900's.

No one keeps track of the youths injured or killed each year in jobs normally reserved for adults, but authorities agree the number is substantial. There are some machines that youngsters just can't safely operate, the authorities insist, and when they try the results often are disastrous.

Last year, for example, a 17-year-old youth was killed when he drove a fork-lift off a loading ramp. On another occasion, a 14 year old boy employed by a Wauneta, Neb. cooperative was unloading a railroad car of powdered fertilizer. He jumped in to the fertilizer to force it out the bottom of the car and was sucked under, suffocating before three other boys could rescue him. And in one hamburger stand last year, a



boy suffered first and second-degree burns when he stepped into a pail of hot grease.

Hamburger stands are among those businesses that almost habitually employ underage workers, critics maintain. One Pennsylvania-based chain was found last year to have 340 minors illegally working as carhops, counter attendants and other jobs at its 112 es-

*a report from the
Wall Street Journal*

tablissements in six states. Another chain had to pay \$6,570 in back wages to its underage workers after 171 were found on its payroll. (As is often the case, the youths had agreed to work for less than the minimum wage).

For their part, employers often insist that such violations are inadvertent, even well-intentioned. "Parents begged us to hire children so they would know where they were at night," says Ms. Rachel Koth, partner of Koth's Colonial House, a Detroit motel-restaurant that was cited late in 1969 for employing more than 70 minors. Ms. Koth says the violations were in ignorance of the law, but adds: "We thought the kids needed a break. Some 15 year olds work harder than older youths because they know how lucky they are to have a job."

Violations are mounting on farms as well as in industry, the Labor Department reports. The law explicitly forbids the employment of minors under 16 on farms during school hours and at any time in farm operations declared by the government to be hazardous. Just the same, checks of 862 farms in fiscal 1970 turned up 498 that were employing youngsters illegally.

Youngsters risk more than their health in such operations, fret government compliance men. According to one Labor Department study, more than 50% of the young people found illegally employed on farms were in grades below normal for their ages. Hardest hit were migrant workers' children, who numbered more than one-half of all 14 year olds last year found illegally employed on farms.

The American Friends Service Committee insists the problem actually is much worse. An AFSC field team, investigating seven counties in Maine and California last summer, found more underage workers on farms in one month than the Labor Department discovered on farms for all of fiscal 1970. Government figures "cannot be an accurate picture of child labor law violations" scoff the AFSC researchers in the recent report.

There it is—from the mouth of the daily organ of the business world. Rapidly disappearing are all and any gains made by the labor movement in Amerika in the last century. Child labor laws, minimum wage laws, the eight hour day—are all rapidly disappearing. The large army of unemployed are used as a weapon against those who have jobs—to make them work harder, longer hours, for less pay—for fear of losing their jobs. Compulsory overtime is a reality for increasing numbers of factory workers.

What the article above shows is what we should have known all along—those who run Amerika have no regard for people—no decency at all—profit is their most important product and their only real concern.

of London that when a 300 man detachment of Pakistani troops were rounding up local political leaders, they were surrounded by 30,000 Bengalis armed with sticks and stones.

The Pakistanis used cannon and mortars but when their ammunition ran out after 28 hours they were beaten to death. Though they lack the equipment of the West Pakistanis, thousands of East Pakistani irregulars operate in much of the countryside. Their casu-



alties are high but they have killed approximately 3,000 West Pakistani troops. In the lull Yahya has reinforced his troops with 10,000 men and an undisclosed number of fighter planes.

"In the face of this army manhunt for Hindus," Bill Ellis writes of the countryside, "the old religious and cultural animosities are forgotten and there is description after description of villages where the Muslims have covered up for the Hindus, have hidden them, and taken great risks personally to make sure that the West Pakistani army did not find these people. The regime has absolutely no support from the common people."

On July 6, the N.Y. Times reported that the liberation army, Mukti Fouj, had knocked out electrical power stations in Dacca and Comilla. Resistance was described as "widening and growing more effective." For the next few months, the West Pakistani army, operating 1000 miles from home, faces an embittered and hostile population in a terrain similar to the Mekong Delta region of South Vietnam where the bulk of the land is impassable because it is monsoon season.

The Bengalis are counting on the rains and guerrilla tactics to turn the advantage to their side. There are thousands of rivers and streams. The West Pakistani soldiers are from dry regions and mountains and according to a Bengali officer, "They are so frightened of water you can't imagine. And we are masters of water. They will not be able to move their artillery and tanks and their planes won't be able to fly. Nature will be our second army."

In India, a reporter for the Illustrated Weekly of India recently travelled to the border regions of West Bengal and encountered representatives of a 15,000-man army preparing to fight under the green and gold banner of Bangla Desh. "We are giving our liberation forces extensive training. We'll throw out the Pakistani Army,"

he said with confidence. Aside from the regular army, there are many more recruits going through a three-week course in guerrilla tactics—how to dynamite bridges and roads, how to throw grenades, and so on. The target for this group is a force of 50,000 in a few months.

One big problem the Bengalis face is that fighting has curtailed the sowing of the major rice crop which must be carried out according to the schedule of seasons if millions are not to starve. The monsoons will give a military advantage but might take their toll by starvation.

Leadership in the guerrilla war will most likely come from a coalition of nationalist and anti-imperialist forces developed at the local level. Most of the top forces developed at the local level. Most of the top Awami leadership is either dead or in exile or discredited for having led poorly armed masses into a massacre and the League's moderate leadership is being replaced by more radical forces, inside and outside of the League. The small Maoist party (East Pakistan Communist Party/Marxist-Leninist or EPCP-ML) foresaw the blitzkrieg and went underground before it hit, committing sabotage along the way.

While Yahya Khan holds Mujib prisoner in the west, Awami League officials based in Calcutta have organized a "provisional government of Bangla Desh" and sent agents throughout India and England seeking diplomatic recognition, guns and supplies to "begin a war of liberation." But it is unclear if the bourgeois policies of the Awami League—a piece of the capitalist pie for East Pakistan where no native capitalism has been permitted—will satisfy anyone anymore.

this is the first part of an article by Liberation News Service. We will print the rest of the article in the next issue.

20 or 30 pounds for an overnight hike and your shoulders will quickly feel the load.

That leaves two kinds of packs—a rucksack, and a

A rucksack resembles a large knapsack with an added curved metal frame, often detachable. The frame fits around your body, and puts the weight of the pack on your hips. The shoulder straps carry little of the weight; actually what they do is keep the pack fastened to the body.

A packframe contains several lengths of aluminum or even lighter, magnesium, welded to form a sturdy frame, onto which a packbag is fastened. The weight of the pack is more evenly distributed, hangs back less (requiring less forward leaning on your hips. If you're carrying a lot of weight you'll probably find a packframe more comfortable, above 40 pounds, you'll almost certainly need one.

Rucksack or packframe, at least for loads up to 30 or 40 pounds, is mostly a matter of personal preference. I find a packframe more comfortable, even if it is a bit bulkier. When you try one on, load it up. Pile in 30 or more pounds and see how it feels. Is the weight on your hips? Do the shoulder straps feel comfortable? Is there a waist band to keep the bottom close to your body?

Look for extra re-inforcement at stress points. Look for a pack with some outside pockets—they're useful for stashing things you want to get at, like a flashlight or some trail snacks. Is the packbag made of canvas or nylon? Nylon is lighter, and still strong, but generally more expensive.

On cost, a new rucksack costs between \$15 and \$20; I just bought a used canvas one for \$10; a friend found one three weeks ago in a second-hand store, in excellent condition, for \$4. Shop around. Packframes are usually a bit more. A Kelty pack, for example, which is a first quality pack, costs \$45, but the Recreational Equipment Co-op in Seattle has an excellent one for \$27. I haven't run across used pack frames—people hang on to them.

Your feet are your transportation in the mountains, and your boots keep your feet healthy. Remember that you'll be carrying 30 or 40 additional pounds and you'll need all the support you can get. In a pinch, sneakers or rubber-soled shoes will do. If you can, try to get a good pair of hiking boots, with Vibram soles. You can get a good pair of medium weight, 6" high, Vibram-soled boots for around \$25 now. I doubt there are many used hiking boots around—people wear them into the ground. Try camping stores.

With boots, wear two pairs of socks—one thin cotton pair next to your skin, and a heavy wool pair over that. This keeps blisters to a minimum. When trying on boots, wear the socks you'd wear on the trail, for proper fit. It's doubtful that a small misfit would be noticed in the store. When you get home, wear the boots for 15 minutes or so by which time they should start to feel more comfortable or less. If less, return them and get a pair that fits better. Watch closely to get a good width fit; brands and style differ greatly here, some cut to a narrow last and others to a medium.

A sleeping bag's function is to keep you warm while you sleep. It does this by maintaining a cushion of dead air around your body—the thicker the cushion of air, the warmer you sleep. Heat for the air pocket comes from your radiated body heat. But as your body gives off heat during the night, it also evaporates moisture which you don't want around you. So a good bag will allow the water to evaporate, but trap enough

it squashed up inside a stuff sack. Hang it up some where and let it breathe.

Cold gets at your body not just from the night air but through the ground as well. It's a good idea to carry a pad which you can slip under your bag. Air mattresses certainly are comfortable, but they weigh at least two pounds. I prefer an ensolite pad which is a kind of rubber. Mine is 1/2 inch thick, and measures 21 x 56 inches which is enough for my torso. Weight, under one pound.

Some older books recommend cutting a bough bed. That was before literally thousands of people started tramping through the woods. Today, cutting a bough bed is committing a grave ecological sin. There's nothing wrong with gathering a pile of downed pine needles, however. And for ultimate sleeping comfort, dig a small hole for your hip.

CLOTHING

Take only what you'll need. Wear comfortable tough pants (blue jeans) A short-sleeved shirt, a long-sleeved lightweight shirt (protects against sunburn), a wool shirt or sweater, a lightweight warm jacket. If you expect nice weather, a pair of shorts. And an extra pair of socks comes in handy if you fall into a stream or you want to keep your feet warm at night. Maybe a hat, to keep sun out of your eyes and off the top of your ears. A bandana. If you expect cold weather, Norwegian fishnet underwear (under \$4) is very light and very warm.

You probably don't need a tent, at least at first unless you plan to do lots of camping in wet areas like Big Sur during the winter-spring or the Olympic Rain Forest in an aluminum box, which is handy, both as a raincoat and for emergency shelters. You might also carry a tarp, preferably with grommets spaced around the edges to improvise a tent if need be. And either the poncho or tarp can double as a groundcloth, under the ensolite and the sleeping bag, keeping out any ground moisture.

The simplest kind of tent is a tube tent, which is a polyethylene cylinder three to five feet in diameter and about nine feet long. String a rope around it, tie that to two trees, and crawl inside—it's not fancy, but it keeps the rain off and only costs a few dollars. If your tarp has grommets down the sides, you could face two sides together, run a cord through the opposite side, and make your own tube tent.

There are probably as many kinds of tents as there are sleeping bags. Most cost more than \$70. I don't carry one so I can't really offer any advice. Shop around.

ONE MAN'S PACK

For a short (three day) backpacking trip to the Sierras, this is what I take:

Shorts, blue jeans, three pairs of socks, denim work shirt, wool shirt, ski jacket, knit hat, baseball cap, fishnet underwear and sweater if I expect cold, two bandanas, and moccasins.

Ensolite pad
Poncho
8X10 plastic tarp
Bluet butane stove, with one extra fuel cartridge
Several packages of hexamine fire starter
Several waterproof containers with matches, scattered throughout the pack.

Small flashlight with extra bulb and batteries (tape the switch to off, or it will invariably bump to on and run down the batteries)

Several hundred feet of lightweight nylon cord
Compass and maps

them is partly in dehydrated foods. It's now possible to eat filling meals at a cost of 2 pounds per person per day of dehydrated rations. However, I doubt the nutritional value of some prepackaged trail meals. Instead, there are some suggestions for healthy foods you can take without sacrificing too much weight.

Breakfast: cooked cereals like oatmeal and wheats are light and good; dry cereals are heavier, but there's no preparation needed (granola, kamla, bircher muesli). Carry dehydrated milk and mix it into cereal with some raisins, wheat germ and maybe some honey. For the first few days take along some oranges—you can cut down on the weight by peeling them into a slightly moist, tightly sealed bags. For drinks, there are all kinds of teas and carb. powder, makes a fair substitute for cocoa, though it's not quite as sweet. If you have a leisurely breakfast on a layover day, make biscuits from the mix you prepared beforehand.

Lunch: Lunch is a bunch of munchies. Cheese is heavy, but really nice for the first few days (Swiss keeps well) Take some refillable plastic squeeze bottles, one filled with honey, one with real peanut butter, and one with jam. Try making your own orange marmalade. Dates and figs and other dried fruit (unsulphered) are great to nibble as are salted soybeans. Take along, maybe in an outside pocket, a package of trail snacks or some sesame candy.

Dinner: easiest to cook and I think heartiest, are stews, though try to vary the ingredients. Especially after several days, the meal gets boring.

Try using rice as a stew base, my friend Robin taught me a good trick here—cook up lots of brown rice at home, then spread it thinly on a cookie sheet and dry it at low heat in the oven for 6-10 hours, whatever it takes to dehydrate it again. When you're cooking, just add it to water and it will rehydrate quickly, and it's a lot better than Minute Rice.

There's a wide variety of dehydrated vegetables available useful for soups and stews. Take along some dry soup mixes, and some bouillon cubes. I like adding a handful of vegaroni to the pot, maybe with some tomato flakes for taste. CARRY SPICES—you'll need lots of salt since your body sweats a lot; pepper and whatever. Repackage them in small plastic vials or bags; they weigh next to nothing and save dehydrated foods from boredom. Mushrooms are light (though bulky) and dehydrated onions work wonders. We have yet to see dehydrated wine on the market; there's lots of clean water though and dry lemonade mixes are rich in vitamin C. You could take some vitamins along. One other source of healthy food on your trip is the land. With a little effort, you might be able to locate wild onions or berries. If you're interested, get a copy of one of Euwett Gibbons' books such as "Stalking the Wild Asparagus" and keep your eyes open as you travel. And try fishing.

MAPS

If you're backpacking, you'll need a map. Granted, in national parks and national forests the trails are marked, but don't count on it. Trail markers weather and disappear. Trails wash out or are so faint that getting lost becomes easy. And much of the fun about backpacking is your ability to leave the trails behind—everything you need is on your back and there is no need to follow a trail someone else has created.

For cross country travel, and for trails, along a U.S. Geologic Survey topographic map of the area. These show (roughly) the vegetation, water features, man-made roads and buildings, trails, and most useful, the contours.

CAMPING MANNERS

If possible, make camp early. That gives you time to find a good sleeping spot, to explore the area, and to cook a good dinner, all of which become harder after dark. When picking a campsite, consider safety, availability of water, protection from wind, slope of the ground, proximity to firewood, and most important, the view.

Find a nice flat spot, maybe with pine needles, and stretch out your ground cloth, pad, and bag, and lie there a while. Comfortable! Maybe clear away a few annoying pine cones, dig a hip hole, and you're set for a cozy night. Which way will the wind be blowing? Adjust your bag so it doesn't blow straight into you.

Try to avoid camping in meadows, especially in well-traveled areas. Your presence makes a great impact on the local ecology. Minimize building, whether for kitchen or bedsites. Tie ropes to trees, don't drive nails. When breaking camp, erase all signs of your presence.

When possible, use existing fire sites. Nothing ruins a beautiful area like 15 fire-charred rocky areas spread around. If you're camping where no one has built a fire before, clear the sil in a wide circle around the fire site and don't build a fire near trees. NEVER LEAVE A FIRE UNATTENDED! Keep your fires small; conserve wood. In a well-traveled area, you might consider carrying a small stove instead of relying on timber; above timberline, you might need a stove.

Pack out your garbage, don't bury it there. If you carried it in, you can certainly take it out. Things that burn go into your campfire, cans and aluminum foil must come out. And while you hike, watch out for other people's litter and take the small effort to pick it up. Leave your campsite cleaner than you found it.

Dig a small latrine if you plan an extended stay; don't leave toilet paper strewn around; swim downstream from your camp and keep soap out of the water. Use soap, not detergents, for your dishes, and keep the dishwashing away from the stream.

WHERE TO GO

Pick a map, any map. Look for the national forests, and go. In the West, the Sierras are beautiful and the weather is nice, but last summer more than 400,000 people went hiking there, and at times the John Muir Trail along the Sierra crest resembles a wilderness freeway. There's Los Padres forest, near Big Sur and further down the coast. North from San Francisco are Mendocino National forest, the Trinity Alps, Lassen Peak. Washington has the huge North Cascades park, forest, and wilderness area, as well as the Olympics. Idaho is more than half national forests. Montana, Oregon, Wyoming and the Tetons, the Wind River Range, Colorado, the Rockies, the San Juan mountains, the western slope. New Mexico's Sangre de Cristo. Sit down with a road map and go where it sounds good. Happy trails.

[Note: This article is reprinted from San Francisco Good Times, and thus mentions good places to hike in the West. The Camping Trip, 1649 N. Wells, 787-3313 has some information on places to hike, plus all the equipment necessary—good equipment, so it's rather costly. Please let us know what are some good places to hike in the midwest, and any other tips you might have on backpacking!]

CATALOGS

Recreational Equipment (The Co-op), 523 Pike St, Seattle, Wash, 98101. Their prices are cheap, quality is good (especially useful for dozens of small items, and you get patronage dividends of 10%).

Sterna Designs, 4th and Addison Sts., Berkeley, Ca.

94710. Excellent down clothing and sleeping bags.

Holubar, 1115 Grandview, Boulder, Colo, 80302.

Excellent down clothing and sleeping bags.

L.L. Bean, Freeport, Maine, 04032.

THE TRAP

One summer day, the woman couldn't relate to her situation anymore. She went back to bed half an hour after she had gotten up, cried for awhile, and went back to sleep.

No one was aware that she wasn't around until it was almost time for supper and they looked at the communal chore sign-up sheet and saw that it was her turn to cook. "Where is she?" they asked, but no one thought she could still be in bed so late in the afternoon. So someone else cooked and felt bad about having to do it.

That night, the man the woman was relating to went down and crawled into bed beside her. She woke up to tell him that she would really prefer to sleep by herself that night. He didn't think about it one way or another, just got up and went upstairs to crawl in bed with one of the other women.

The next day it rained. The woman woke up and looked at the dirty gray city and decided to go back to sleep. This time she only sighed instead of crying. Someone came down to her room to borrow a shirt, but didn't notice that the woman was still asleep in bed.

In the evening, the rest of the people gathered together in the living room for a house meeting. It was noticed that the woman wasn't there, but another woman said that she must be working and would probably be home pretty soon. Later, when the woman still hadn't come to the meeting, they had all forgotten that they were missing anyone. (The woman had never contributed much to house meetings. Actually, she had tried to, but the others never listened.)

The man the woman related to had decided that he preferred sleeping with the other woman because she never cried after they fucked and he rolled away from her to go to sleep. So he didn't go down to the woman's room anymore.

Four more days passed and no one was aware that the woman was still in bed. There was a vague feeling around the house that something was missing but the feeling went away pretty soon.

One of the men was working on the house finances one night and saw that there was one paycheck missing. But he couldn't remember who else



was supposed to be bringing in money, so he didn't worry about it. The next day, the manager of the theatre where the woman worked as a cashier called to ask why she hadn't been in for so many days. (He had called before, but whoever answered had forgotten to take a message). The man who answered the phone this time thought that the woman must have gone to the country for a few days. The manager hired someone else.

There was a child in the house and the woman used to take care of him on Fridays sometimes. He asked where she was once or twice, but the adults weren't able to answer because they were talking about something else.

It had been a long time since the woman had eaten anything, but that made it easier and easier to sleep. She had such nice dreams. She was happy in her dreams and she never felt tired. There were always lots of kind people around her and they loved her very much. They thought she was an important person to be with. They listened when she spoke and often agreed with her opinions. They hugged and kissed her. The men only fucked if she wanted to and then they treated her like a human being instead of their own personal pleasure machine.

In her dreams, the woman had a child. The people who loved her loved him too, and enjoyed taking care of him. And there were lots of other children for him to play with.

One day the woman died in her sleep. The people who lived in her house never went down to her room anymore, because they had forgotten it was there about the same time they stopped wondering where she was.

After awhile, the people moved out of the house. They felt very bad about each other when they stopped living together. There was so much bitterness in the air that a little stayed behind in the house after they left. This made the house impossible to rent. People who came to look at it never wanted to live there, although they couldn't say why.

Finally, a real estate speculator bought the property and had the house destroyed so he could build a high-rise apartment building. The people who moved into the building never spoke to each other.

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1974

SPRINGING THE TRAP

Well, I'm still a female resident of a commune in Lincoln Park—now it's been almost a year. I feel a lot different than I did when I wrote about communal living last April. The largest change in myself has been that I've finally become conscious of being a woman and that I'm beginning to feel that that's a really beautiful thing to be. Before, being a woman (when I thought about it) meant feeling weak, unattractive, stupid, incompetent, uncreative and unable to make decisions. Pretty typical feelings, I think.

The commune itself has changed too. I think we're in a crisis period. All the old ways of relating to each other aren't working very well anymore. This summer with half the house up in Wisconsin growing organic vegetables, and with everyone traveling for weeks, and in some cases, months at a time, the illusion of togetherness is much harder to maintain than it was last winter and spring. Then, when almost all of us were in Chicago most of the time, we didn't have too much trouble appearing together and even sometimes feeling pretty together.

But now, when we're not so physically a group, it's easier to see that we were kidding ourselves in lots of ways. Ten or more of us were able to live in the same house in the middle of a dirty, cold, alienating city by playing some pretty heavy games. The game we played most is called Peace Treaty. The object of the game is to hide your feelings enough that you don't have to deal with them, or anyone else's. You play it by being very polite and considerate toward your cohabitants—smiling at them, asking about their health, activities, etc., while avoiding any of the commitments involved in really being interested in how they're feeling or where their heads are at. You also avoid expressing your own hostilities and fears. This is particularly true if you're not in a couple. I assume that those of us who were had a pretty good emotional valve in the couple relationship. But those people also tended to be unable to express feelings outside their couple, especially to the whole group. Maybe even less than the singles, but I'm not sure.

From time to time, there were indications that we were hiding feelings most of the time. A few confrontations where bad feelings could no longer be bottled up. But it seemed that we backed away from this pretty quickly. Bill and David had it out at one communal meeting. David was in a couple with Mary. Mary had moved into the house several months before David and at the time had expected to be spending most of her time with Bill. Then she and David had gotten together. David couldn't trust Bill for a long time but he didn't feel free to show it until months after at that meeting. Bill had felt uncomfortable and defensive around David, but he couldn't show it either for a long time. When David and Bill did finally get some of their feelings out, there was still too much fear on their part and everyone else's for much working out. We didn't get beyond the initial stage—all of us pretended, consciously or unconsciously, that David and Bill could now feel good about each other, but they weren't really free to go into the bad feelings so of course the feelings remained and probably still do. The Bill and David situation was very typical. The unwritten philosophy behind it, which we all accepted, was along the lines of don't make waves.

The most open and free expression of anger and frustration in the house has to do with things rather than people. Pete is most into this. He can get out lots of hostility by freaking out over a lost jar lid or a broken appliance. He's able to be angry about the irresponsibility of the people he lives with, without having to name anyone specific that he's pissed at. We've all used this method quite a bit.

I'm amazed, in retrospect, at how little anger I was open about this past year. Before I moved into the commune, I had a quick and pretty violent temper. Lots of fights with people, but when they were over, they were over and I and my opponent could feel relaxed and good about each other (provided no permanently wounding things had been said). Now I tend to hide anger or turn it against myself, I think more than is healthy. Lately, most frustration I've felt has been with the men and I'm only beginning to be able to recognize that it's partially valid and justified. Most of this past year, when I was angry at any of



the men, I felt that it was mostly defensiveness. My head was fucked up so I shouldn't even be feeling bad, let alone expressing the feeling.

Being a woman in our commune is, in many ways, just a hell of a lot easier than being a woman in most other living situations, at least the men are really conscientious about helping to cook, clean, and all that. They're trying to let us learn, help and do traditional men's work like mechanics. OK, we've worked out most of our surface sexism. I don't have to spend time coloring and deodorizing and squeezing and padding my body into unnatural shapes so that I can be closer to an ideal sex object. I don't have to play all the little male/female games. (It's kind of hard to know how to relate to men sometimes, though). The old games and patterns had gotten fairly comfortable.)

Now that the idea of being an individual in my own right, of being a female human being with equal potentials to what a male human being has, is a real possibility for me, I find it harder and harder to accept sexism in myself or anyone else. At the same time, sexism has become harder and harder to identify and deal with. It's easy to accuse someone of an overtly sexist act, not so easy for a sexist attitude. It's a real drag to still feel unsure of my opinions and capabilities, but is it going to be easier only if the men around me feel less sure of themselves? And how could they stop feeling like that anyway?

By trial and error I'm finding more and more



things that I can do competently, but now I can't decide if I have to become strong by myself or with other women. Because I have to compete with men, I find myself competing with women. Too many models for strength are still traditionally American. You're judged strong if you're coldly assertive, rational and even aggressive. How do I find a strength that lets me do things collectively—taking and giving help? Sometimes now, I feel contempt for women who can't be assertive and feel betrayed by women who seem to depend on men more than women. At the same time, I still have heavy spells of jealousy of other women. I really resent Charlotte because Hal would rather have a relationship with her than with me.

We've talked about making the commune a women's commune for three to six months. Most of us are open to the idea, but maybe the accusation that it would be a cop-out is valid. I know I find it nearly impossible to break out of the patterns I've developed since I've been in the commune. I moved into a house almost totally started by men—all the financial and other organizational responsibility and commitment were male. I was the only woman who didn't move in because a particular man lived there. But a good part of my reason for moving in was the potential relationships I could have with the men. I certainly wasn't much interested in what I could build with the women last October.

We had a women's group for awhile that died out last spring. We'd get together to talk on Thursday nights. We got to feel pretty close from time to time and could share feelings and experiences we couldn't share in the Tuesday night mixed meeting. But we couldn't agree on whether to be a rap group or to get into more openly political stuff like becoming a chapter of the women's union. And we couldn't often maintain the support we gave each other in our meetings outside of them. Over and over our feeling together would evaporate when we were around the men. Looking back, the basic weakness of our group seems to be that we were together only because of and in reaction to the men. All the things we shared somehow had to do with our heterosexual relationships. We never could find much we had together than was solely female.

If we were a women's commune for awhile, I think we could finally be free to create something ourselves. It's all very hazy, but somehow, if you are a man in the commune, you're committed to it because you've put enough of yourself into it to feel committed, and if you're a woman in the commune, you're not. It has to do with the original idea of starting a commune and with later responsibility-taking and decision-making. It also has to do with coming into the commune as an individual and then maintaining that individuality while living collectively. I think I could feel that the commune was truly my home if its existence were dependent for a time on me and the other women—if our labor and our ideas were completely necessary to keep the house going. I also think we could work and live with our men with much less resentment and with ourselves with much less jealousy if we had a chance to prove that we lived with the men by choice and not out of dependency.

On the men's part, I still pick up a lot of arrogance and even contempt from some of them towards women and towards "feminine traits." I think we have to prove our strength to them by accomplishing what they can do in running the commune, while maintaining and building our ability to more freely express our emotions. It seems as if we could learn to work together as women if we didn't have to start by learning to compete with men. I feel like there's a kind of strength that doesn't start with aggressiveness and that women can find it together and then be able to be strong in the company of men.

I said that the commune was in a crisis period. In moments of despair, I can see it falling apart, but more and more I feel good about it. We've begun to be more honest with each other and if we can make it through all the shit that has to come out first, I think we'll find a viable collective. We're all opening ourselves to greater risks than we have in the past, but we're also opening ourselves to much greater freedom to create what we want to create.

—Virginia

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WHO

ALL PERFORMANCES SOLD OUT



Thanks and love to the Seed for letting us use your layout equipment. The composer is a trip. --Flippies.

Jackie who wanted a copy of the 1969 released Seatrain album--please call Henry the Fiddler at 525-1523.

Sammy Zipzop! Get well soon! Love, Becky, Kathy, Mary Kaye, Gary, Earl, Bernadino, Mama, Dad, Gayle, Laura, Tyrone, Bernie, Mary, Jamie, Rita, Mitru, Far Out, Lou, Ron, Flicka, Honky, Rover, Henry, Neil, Marianne and-Mitch.

Cathy Dillon: I'd like to see you. I can usually be found on state and randolph--Tyrone.

Will Eddie with a demon plymouth call Diane 823-8804.

Dear Gene--I love you--Eileen.

Mouse--please contact Mitch at 929-0133 about some mikes.

To the girl who came in to 3l flavors in Park Ridge and got caramel walnut at insistence of waiter, he is interested in you and would like to talk. Call Kevin at Bentley.

Whoever decorated the sidewalks on North Halsted approximately between Armitage & Fullerton with the beautiful sister messages, a belated We Love you.--flippies.

A pig (the badge wearing, gun-toting, uniformed type) lives at 2128 N. Bissell Street. He leaves for work at 5 minutes to 6 in the morning. This information brought to you by the Bissell Street Liberation Front. Further messages forthcoming. Mail your garbage to Occupant, 2128 N. Bissell Street.

Northsiders: don't buy bicycles from a short plump middle aged woman named Anita. They are ripped off.

Jeff--your love has been kind and true. We have had a year of love and understanding. Hope we have many more. Happy anniversary to us! I love you with my mind, heart and soul--your woman. Will the dude in the green leather jacket with the fringe, who saw me at the corner of Clark and Division on the night of January 30 last year please tie his shoelaces?

"Inside every fat man, there is a thin man who is starving to death."

I GOT MY KITTY KAT (or at any rate A kitty kat)! It pays to advertise in the Seed! Jamie.

Melanie won first prize as a Martian.

Jim "Fazier" (Sunshine)--old friends wish to contact him. Seed, Box JIM.

Michael--i hope you got everything worked out with Cathy. I'm sorry to have caused you any problems. If I could only get her to believe my sorrow. Live free.--Eddie.

Ray of Tampic--i love you still--your fair I217-5175.

Hello Smiley--just a silly note to say I loves ya. ---Rambling Boy.

Debbie W--please contact cousins. Cheryl & Kathy. Urgent. Won't fink.

Sandy--People need to touch and be touched. Here I am. Kimberly Joy, 2428 S. 19th Ave. Broadview, Ill 60153.

Beloved Becky the Wood Nymph and Lovely Linda the Fuzzy--how was our friend Bella? And our friend Donna? With love from: Mad Lady Ophelia.

Politics Comes First.

Herman--I'm not begging you, am not turning to you, & no love for you. I'm glad I'm freaked out, cause that's where it's at. I'm BEAUTIFUL and you're a BUMMER!!!!!! More Power to Me!!! --Christie (CMS).

Dearest Meatball--I miss you so very much--please write--must have soap in my eyes.

Susan Frivolious--see your smile at sunrise--hear your laughter at sunset--be happy. Love Bunky.

"He who laughs/has not heard/the terrible tidings
"To speak of trees is almost to ignore injustice."
--Brecht.

Happy Birthday Earl--Nancy Dru.

for
sale/trade

11 Mosrite guitars, 12 string \$185. 6' string \$165. will include straps, cases, electric cords and one guitar stand. 2 Jensen Horns 20" \$80. 2 Jensen horns 15" \$50. Good for P.A. system. Call John 585-9444.



Cat lovers: I have 5 male siamese who are living in a very small cage. Is there any one in the Chicago area who would like one of these loveable animals. They are registered and very affectionate and pan trained. Please help me find a home for them. they are becoming a big hassle to my other cats and I am just not able to take care of them. I am only asking \$15 for them. I might consider a trade of something that is worth \$15. Call 379-4693 between 12 and 4 p.m. ask for Rhonda if no answer call 379-5693 also between 12 and 4 ask for Marilyn.

Stove and refrigerator in excellent condition--best offer--call Henry the Fiddler 525-1523. Keep trying if no answer.

Organ for sale--\$250. Double keyboard Lowery portable with speaker and portable seat. 6 years old. 18 stops. In good condition---good sound. Fantastic with Leslie or any good amp. although loud with just the speaker. Call Mia 929-7422.

Want good to excellent quality mikes (low-2 only) at reasonable rates. Also floor 2 boom stands. Write Media-Ogre, 1050 W. Dickens, Chicago, 60614.

1965 Honda 50 in fair to good condition \$60 or best offer. Les 674-5485.

\$1 a week, \$4 a month give you your own phone number to pass out to every one, take messages you call in for them. Call 528-0002 or write P.O. Box 11473, Chgo 60611.

Up to my ass in water beds. Kings \$15 in 100 lots COD Call Ike 305-636-5783.

HELP US LEAVE! House sale--lamps, cupboards tables, linen, crockery, cutlery, records, books, clothes, baby clothes, buggy, etc. Rebecca & Benet, 1208 W. Wrightwood until noon Mon-Fri. All days Sat & Sun.

Help us leave! The bookstore has benet pants records, books, clothes and jewelry on sale. 2478 N. Lincoln.

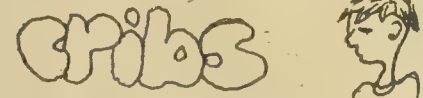
Benet Rebecca and Bat Rifkah are having a farewell party early in September--date, place and time next issue or call 929-0133 soon.

For sale Singer 315 Industrial sewing machine new table excellent condition. For sale \$150 cash Rebecca--call 929-0133 or 549-8814 leave name and number.

For sale, 30 yards of purple and gold indian velvet and more materials all going for \$200 cash. Call Rebecca 929-0133 or 549-8814 leave name and number.

Girls exercise equipment--one stationary bicycle and belt messenger; good condition, inexpensive. For Free--three 9 by 12 used rugs. One--brand new baby's car seat. Rita 252-1684 after 5 (weekdays) anytime on weekends.

Need hotplate and desk-table. Leave message for mitch at 929-0133.



Anyone who knows where I can find a clean cheap place to live as of September on the North side of Chicago please contact me. I'm female, fairly straight, clean and hope to go to Mayfair Jr. College. If I can't find a crib in Chicago I'm stuck moving to a hick town in Missouri with my parents (a REAL drag.) I'm desparate. If you know of any possibilities (communes acceptable): please call or write: Edie Hays, Camp Reynddawood, RR 1, Dixon Ill. 815-288-9865, 815-284-6979.

Roommate wanted to share apartment in Dekalb NIU in fall. Call roger 282-3554.

I am a mother with 3 children. I would like a woman to live in my home for companionship and some light babysitting. If interested call Rusty at 276-2546 anytime. Couple wants to find a girl to share a house or apartment and expenses with. We want to and so much you. Bill & Debbie. Call 342-0048.

2 women need female roommate for Aug and or Sept or longer if it works out. Kenmore & Diversey \$45 per person. Call Mia 929-7422.

Am looking for two roommates by Aug or Sept 1st. \$75 per month. Jill 477-2791 after 6 daily.

Girl with six month old child is looking for an apt. that will accept ADC. Prefer South Side. Box 56.

This is a community bulletin board, not a classified ad section. This service is free but we accept donations. We've tried to eliminate rip-offs, legal turn-ons, model ads, dating services, hip capitalist crap, and sexist ads. We still cannot vouch for the sincerity or legitimacy of ads, and if you still get ripped-off let us know. Not all notices can be run for the upcoming issue if they're sent in too late. If your ad is dated, send it in about one month before the deadline, so as to assure its appearance. Ads aren't accepted over the phone--bring them in or mail them. When you give us the ad, include a phone number and/or address where we can reach you if there is a question. Phone & address can be withheld for the asking. We may assign Seed box numbers to ads of a possibly personal nature, to eliminate crank phone calls, etc. You may request a box number. Any mail received for box numbers will not be forwarded. You must call or come in and pick it up. After six weeks it will be discarded. Any more questions? --Call the Zip Zop Collective at the Seed (929-0133). Zip Zop Power to Zip Zop people!



Bunk bed's frame (not mattresses) Must be cheap. Also--young female freak needs ride to or from work Mondays thru Fri. Rather give my money to a friend than the CTA. From Logan Square area (Kedzie and Fullerton) to Roosevelt & Clinton St. by 8:30 a.m. (This is not in Loop) Then I am able to leave work by about 4:10 or so, from this area back to Logan Square again. Rita 252-1684 after 5 (weekdays) Anytime on weekends.

The famed Lincoln Park street musician, Henry the Fiddler is splitting to warmer territories for the winter. Would like a musician (preferably guitarist) for a hitching partner to West Coast. Call at 525-1523. Keep trying if no answer.

I'm 18 and in desparate need of a drivers license and id of a girl who is 21. I am 5 feet 2 inches, and weight 105 pounds. Have blond hair & hazel eyes. Will pay a reasonable amount. Stevie 966-1584.

Need Illinois drivers license, draft card, other ID. 23 5' 10", 185 lbs., blue eyes. Send to Seed, 950 W. Wrightwood, Box 23.

Someone to go camping third week in August. Aft 5 729-2115.

Would anyone like to join. the anti-pollution group and clean up the parks? Anyone from 11 mos to 142 years can join. for info, call 493-0002 and ask for Melanie.

Need a certified lifeguard (senior lifesaving certificate) male or female, for a near north side pool for Sept 1-7 or longer if willing. Call Ba-l-6120. ask for Terry.

Food co-op now forming on northside. Members needed 248-0313.

Info concerning Leukhart Reaction (MDA) also drying the hydrochloric salt: Needed desparately. oz. product for real help. Reply c/o Seed office BOX SOS.

Wanted--stud for my samoyed dog. You can have choice of pup. Want to keep her happy. Call Don 764-1739.

Wanted: elementary school teachers interested in talking with same about their classroom problems and solutions, particularly in the areas of activities and curriculum. I would like to get a regular group going., if people are interested. Call Mark 327-4732 before 10 p.m. keep trying.

Anyone interested in helping to start a cooperative food store in the Newtown area please come to meeting at 25 W. Jackson, Aug 18 7:30 p.m.

Wanted: 90 to 120 dollars to buy a gun. Really can't afford it myself. Help a brother out. Reply Seed Box GUN.



Lead singer needed for experienced band. Must have own equipment and able to start playing gigs as soon as possible. Call Mike at 378-7164.

Lead player and bass player need a drummer, rthm player and singer to play old rock, blues, add boogie and then progress to originals, etc. Must be serious musicians with own equipment, willing to work HARD for a TIGHT band. Call Charles 549-6381 or Paul 825-4743.

Flute and Tenor player needs gig Romeo Zambiletti 528-9273.

Blues Rock guitarist--looking to start new group or position in established group in Chicago area. 525-8829 after 4:30. Pete.



Ride Board-- 334-7668 after 5.

English med student Boston bound at the end of August. Would like a ride. Share gas. 528-0296.

I would like someone to hitch to NYC with. (will consider a ride and sharing expenses) Must arrive August 28th but could leave as early as August 24th. Char, 348-5647.

Needed: lift to Mpls. on Aug. 19 or 20 for 3 people. Call 243-1796.

Anyone passing thru the Omaha Nebraska area. Need ride there anytime. Will share expenses. Call Mary at Ga-4-8787.

26 year old female free school teacher wants ride to Sacramento area (Calif.) around Aug. 23. Will share driving and expenses. Call 472-8264.

Ride to California leaving every 2 or 3 weeks. If you want to share gas and expenses, leave name and number. Jason (717-278-1333).

Ride needed to Boston, share gas and driving. Leave end Aug or early Sept. Call Bruce 965-6727.

Woman of 4 year old child needs ride near to Miami Fla. at end of Aug. begining of Sept. Call Mia 929-7422.

Nature freak has to get to California in Oct. Will share driving and expenses. I am a good friend to take along. Please call Steve at 219-931-3544.



Wanted--volunteers for the Hotline Inner Tube Call Jim at 777-7112 between 1 and 2 or Call Inner Tube at 777-0545.

Some kids need a teacher for their "free school" Bu-l-6682.

New paper to circulate from aurora up to Lake Geneva & Franklin Pk. to rockford. will not circulate in Chicago. Open format. commentary. If you are interested in helping out (writing, etc) write Front Street Pub. Box A, Carpentersville Ill. 60110. Call 428-2611 or 428-2612 and ask for Rob Wold.



Make money--sell the Seed. You make 15 cents a copy. Pick yours up at 950 W. Wrightwood 2nd floor, any day between 11 a.m. and 6 p.m. Other times, call 929-0133 to see if anyone is here.

Computer programming freak. Able to write Fortranale or Cobol programs. Looking for work in Chicago area. Call (collect--only if necessary) 202-549-9476 or write Philip Saunders, 1220 King St. Alexandria, Vir.

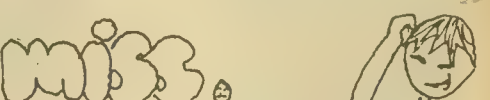
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Will babysit in my home about any hours--very cheap --no junk foods, lots of trips to the zoo, etc. Write: Cathy c/o Seed Box 937.



How about a cat? We have them in all shapes, colors, sizes, sexes and ages. Call Zip Zip at 929-0133.



Interior Creative painting to please; phone 439-2459--Bob.

Having trouble with a city agency? Need a permit for a block party? Park district not picking up garbage at the beach? Department of Environmental control not controlling your favorite polluter. For quick action, try calling WBBM's direct line at 787-3000 between 10 a.m. and 1 p.m.

World wanderer seeking quiet and gentle young woman tottly into life; to travel and live among kings in the himalyan and central Asian kingdoms of L-Mustang, Nepal, Ladakh, Sikkim, Bhutan, Afghanistan...meet bigger than life people like the; kafirm, Kushis, Hunzahs, Tibetans, Khampas, Lobas, Mongols, Pushtunis....must be willing to endure hardships and to settle in "shangri-lah" (yes, it does exist!) for at least one year. Leaving in Nov-December 71. Communicate with me your way. Oke G. Pamp, P.O. Box 246, Aurora, Ill. 60507

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CONTINUED FROM P. 27

the name, address, and gun card number of the buyer. In Chicago, if you sell a gun which is registered, you are supposed to report the sale within ten days. You can get a year in jail for not keeping a record of sales, and a \$500 fine for failing to change registration.

If you buy and sell too many guns you may be charged with dealing in firearms without a federal license. However, there is no law which restricts the number of guns you may own.

VII. CONFISCATION. Under the law, a court may confiscate any gun which is illegally possessed or illegally used after you have been convicted. Until then the pigs will hold the gun as evidence. In practice the pigs take every gun they can lay their hooves on. Many times people have won their cases and still not gotten their guns back. Whenever you win a gun case, always ask the judge to order the gun returned to you.

In 1969 the pigs reported 11,000 guns confiscated. These are just the ones the pigs turned in. Actually thousands more were taken and kept by the pigs that took them. Sometimes the pigs resell them, or sometimes they keep them to plant on the bodies of people they have shot down so they can claim it was self-defense.

VIII. ILLEGAL WEAPONS. Under state and federal law, there are a number of different types of weapons which are illegal to possess. These include guns with the serial number ground off, machine guns, silencers, cannons, bazookas, grenades, pistols with shoulder stocks, and sawed off rifles and shotguns. To be legal a rifle must have a 16" barrel and be 26" long overall. A shotgun must have an 18" barrel and be 26" overall. Possessing most of these illegal weapons could get you up to ten years in jail; changed serial numbers will get you one year.

IX. USING COMMON SENSE. The oppression of the people makes it necessary for the people to arm themselves in self-defense. The laws have obviously been set up to make this as hard as possible. Only pigs, property owners and businessmen have easy access to guns. But a little common sense can make getting and keeping a gun a little easier.

- 1). Get a gun card if you can.
- 2). If you buy a gun legally under your own name in a store, you should follow the law carefully and register it. You should be careful how you loan it out because it can be traced directly to you.
- 3). If you dispose of a legal gun registered to you, you must either keep a record of the sale OR report it lost or stolen. **WARNING:** If you report it stolen from your crib, the pigs will want to come and examine the scene of the crime. You might also be smart to wipe the gun clean of fingerprints (inside and out) and grind off the serial number, so it can never be traced back to you. Removing a serial number is a difficult job since several scientific methods can be used to restore a serial number which is no longer visible to the eye.
- 4). If you obtain a gun illegally you should not register it and you should avoid keeping it where it might be found in a search.
- 5). You should never brag about your guns or show them off. If everyone on your block knows you have guns in your crib, you won't have them long.
- 6). Don't carry a gun when you don't really need to, or keep more guns in your crib or car than you really need there. A gun saved is a gun earned.
- 7). Keep alert for changes in the gun laws. A lot of folks got tripped up when the Illinois gun cards and Chicago registration law were introduced a couple of years ago.

And remember, as Huey P. Newton said, "an unarmed people are slaves, or subject to slavery at any given moment."

BOOKS

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HEALTH CENTERS

These clinics are set up primarily to serve the community in which they operate. All of them are understaffed, overworked and broke. If you haven't got the money for a doctor, then call the clinic nearest to you for information. But if you CAN afford a doctor, then don't go to a clinic just because you want something for free. These centers are run to provide decent medical care for people who might not otherwise even SEE a doctor. Don't fuck them up, nobody needs freeloaders.

LIFELINE is a clinic in Rogers Park run by the Northwestern Volunteers. They're located at 1543 W. Morse (743-5800) and are open 7:30pm Wed and 8 am-4pm Sat and Sun.

THE FRITZ ENGELSTEIN FREE PEOPLE'S HEALTH CENTER is at the Holy Covenant Church, Wilton and Diversey. It serves people living in the Lincoln Park and Lakeview areas. Hours are Mon and Wed. from 6-9pm and Sat. from 1-4. It provides medical care, checkups, shots, disease tests, referrals for health, housing and legal problems, child care and education in family health care, first aid and nutrition. Call 348-8578. The center is in desperate need of doctors and nurses, so if you qualify, please see if you can help. The clinic can also use donations to go towards the purchase of medicine.

SPURGEON "JAKE" WINTER FREE PEOPLE'S MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W. 16th St. 522-3220. Donations of money and medical supplies are always welcome.

YOUNG PATRIOTS UPTOWN HEALTH SERVICE is at 4403 N. Sheridan Rd., 334-8957. It is operated by the Young Patriots Organization for the people of Uptown. Hours are from 7pm Mon, Tues and Thurs., Sat from 10-12 for children only. The center needs money to continue to operate - supplies and drugs cost plenty \$.

BENITO JUAREZ COMMUNITY HEALTH CENTER is located at 1831 S. Racine, and it's open Mondays and Tuesdays 1:30-3:30 and Wednesdays from 6-10pm, Call 243-4844 for information on services.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER is operated by the Young Lords Organization at the people's Church, 834 W. Armitage. It serves people living south of Fullerton Ave., in the Lincoln Park area. For hours and services contact Alberto Chavira at 348-4091, and for info. on how you can help, keep the center in operation.

IRENE JOSSELYN CLINIC 405 Central Ave. in Northfield is a mental health clinic serving the northern suburbs of Chicago. Hours are 8am to 5pm Mon to Fri., the evenings and Sat. are possible if you call first. It is NOT free, but the fees are according to your ability to pay. 446-8910.

SOCIAL HYGIENE CLINIC, 222 E. Willow, Wheaton, Ill., 685-6565 & 689-7900, Monday and Thurs. 3-7 p.m.

PREGNANCY TESTING SERVICE—Chicago Women's Liberation Union, 348-2011.

The CHICAGO BOARD OF HEALTH maintains two free VD clinics at which you are treated with a minimum of hassles. They also do blood tests for marriage licenses and other assorted and associated things. Clinic at 27 E. 26th St. is open 9am-3:30pm M.T.Th.F and 12-6 on Weds. Bundeson Health Center (gold dome building) 100 N. Central Park is open 9-3 Mon to Fri. see numbers in Good Numbers.

LEGAL AID

AMERICAN CIVIL LIBERTIES UNION handles cases where points of constitutionality are involved. They won't usually take drug busts or ordinary riot cases. The office is at 6 S. Clark, phone 236-5564.

THE COUNTER-CULTURE LAW PROJECT, 360 E. Superior, is composed of lawyers, law students and legal workers who feel it necessary to use our legal skills to protect and maintain revolutionary counter-cultural forms such as communes, work collectives, free schools and underground arts and media. If you are a member of one of these groups and are being hassled or you want to rap, call Lee, Jim, Bill, Diane Jane or Mark at 649-8576. All work is free.

FREE LEGAL AID FOR MINORS at the Grace Lutheran Church, 555 W. Belden, Thurs, 7:30pm-10pm.

THE PEOPLE'S LAW OFFICE is a collective of lawyers, law students and friends who take criminal and some civil cases for whatever you can afford to pay. 2156 N. Halsted, 929-1880. The collective will also come to speak to your group or coffeehouse.

NATIONAL LAWYERS GUILD, 21 E. Van Buren St. is the Chicago chapter of a radical legal organization. Projects include: free military counseling with CAMP on Wed. and Thurs., a Misdemeanor project and helping community groups start legal defense offices. We can help you get a people's lawyer instead of a rip-off one. 939-2492.

MILITARY

CHICAGO AREA MILITARY PROJECT (CAMP) G.I. Rights, Resistance, Counseling, Legal Aid. 929-5860, 2801 Sheffield (at Diversey "L") Mon-Sat 1-5pm; Mon & Wed 7-9pm.

DRAFT

DRAFT COUNSELING COOPERATIVE will refer you to a counseling center in your area. Call 434-6447 Mon., Wed., Fri. 1p.m.-4:30pm Tues., Thurs 6pm to 9pm

AMERICAN FRIENDS SERVICE COMMITTEE Draft counseling 427-2533. Resistance—if you're thinking of refusing or have induction orders, call us. We're a group of refusers, ask for Dave, Steve, Jerry or Bill.

CHICAGO AREA DRAFT RESISTORS: P.O. Box 9089, Chicago 60690. Available for speaking and have literature. Will continue to put out info on the draft.

MIDWEST COMMITTEE FOR DRAFT COUNSELING: 427-3350

NORTH SIDE

All Saints Church, 4450 N. Hermitage. LO 1-0111. 4pm to 6pm Thurs eves.

Wellington Ave. Draft Counseling: Wellington Av. Congregational Church, 615 Wellington, 935-0642. Tues 6:30-8pm, Sat 10-10.

Rogers Park—Loyola University Draft Counseling Center, 1037 W. Loyola. 274-3000, ext 615.

Jewish Draft Information and Counseling Center, 5959 N. Sheridan Rd. For appointments call 225-0959 between 12 and 3.

Ravenswood Selective Service Counseling Center, 4754 N. Leavitt. M, Tu, Thu: 7-10pm, Sat 10-12 noon. 784-3273 during hours.

The People's School—draft counseling. 4409 N. Sheridan Rd. For appointments N. Sheridan Rd. Tu 1-5. 561-6737.

Wright College, 3400 N. Austin, room 120. Tu, W, F, 11-1. 777-7900, ext 43 or 44.

Uptown Draft Information Service—Hull House, 4520 N. Beacon. 561-8033, M nites.

Lincoln Park Draft Counseling—600 W. Fullerton. 248-8828. 7-10pm Mon-Thurs.

SOUTH SIDE

Chicago Black Anti-War, Anti-Draft Union. 446 S. Michigan Ave., 11am-6pm daily. 300 E. 39th St. (YWCA) 7-9pm Tues & Thurs.

Hyde Park Draft Information Center: 5615 S. Woodlawn. 363-1248. 7-10pm Tu, Wed, Thurs.

Mandel Legal Aid Clinic, 6020 S. University, 324-5181 by appointment, Tu & Fri.

United Campus Ministry—IIT, 3200 S. Wabash. Call for appointment. 225-9600, ext 498.

Kenedy-King Draft Counseling Center, 7047 S. Stewart Av. Call 498-0900, ext 36 for appointment.

Harvey Area Selective Service Legal Education and Defense (HASSLED) holds draft counseling sessions on Wednesday nights from 7-9pm at 16 W. 154th St in Harvey, Ill., 60426. Can be reached at 339-5550 or 493-5256 during the day as well as Wed. evenings

Southwest Clergy and Laymen Draft Counseling Center, St. Gall's Church, 5511 S. Sawyer. 7 days a week 12 noon-9pm. 434-1533.

South Side Draft Information Center: 2235 W. 63rd, 2nd Floor. 925-3686.

Roosevelt University Selective Service Counseling Organization. 430 S. Michigan Av., Rm 20. 341-2016 for appointment.

WEST SIDE

Lawndale Draft Counseling Program. 277-3140 or 762-2010 after 6pm.

Latin-American Draft Education Program. 2353 W. North Ave. M 6-10, Sat 2-4. 276-0909;

Austin Draft Counseling Center. 4842 W. Madison. 287-1715 Tu, Thurs 8-10pm. Also Mon from 7-9pm at 5903 W. Fulton. 626-9385.

SUBURBS

Deerfield—North Shore Unitarian Church, 2100 Half Day Rd. 234-2460 or 945-1628. Tues 7:30-10pm, Wed 2-4:30pm, Sat 10am-noon.

Gary—Lake County Draft Information Center 3525 Jefferson (219) 887-5497.

Evanston—Peace and World Affairs Center. 926 Chicago. 475-2260.

Maywood—West Suburban Draft Counseling Center. 100 S. 19th Ave. 344-2343.

Lombard—Draft Counseling Center, 1 S. Park, 2nd Floor. 629-9146.

La Grange—Area Draft Information Group. 24 W. Burlington. 352-6677.

Techny—North Shore Draft Information Group. Divine Word Seminary. 1835 Waukegan Rd. 272-2700. Tu & Thurs 7:30-9:30pm.

Naperville—Council of Churches Information Center, 34 S. Washington. 355-0210 Wed & Thurs 7pm by appointment.

Oak Park—Village Draft Counseling Information Service. 1st Presbyterian Church. 931 Lake St. 383-1872. M, W, Th 7pm.

CLASSES

LIBERATION SCHOOL FOR WOMEN—next term begins the week of Oct. 4. Courses will include Family, Women and their bodies, High School Women's Liberation, and others. For complete course listing write or call c/o Chgo. Women's Liberation Union. 852 W. Belmont, 348-2011.

THE PEOPLE'S SCHOOL is operating on two fronts—survival through learning technical skills in communications, and liberation through student developed curricula, ranging from creative writing to art to psychology to running a Saturday evening coffeehouse. They have been operating a student run food co-op as well. Call 561-6737 for information on classes or programs 4409 N. Sheridan.

PRINTING / ART

WEB OFFSET NEWSPAPER PRINTING —Call Fred at 641-6976 (ok to leave a message if he's out) for best prices and top quality. No hassles.

OMEGA POSTERS prints for the community. Omega grew out of the CADRE printing program. They can print sizes up to 11x17 inches in four colors with separations provided. 711 S. Dearborn, Rm. 543, 939-7672.

RED STAR PRESS prints for the community pretty cheap and pretty good. They can do four colors up to 17x22 inches, and they just got some new equipment so maybe they can do more. 1964 N. Bissell, the phone number is BITE—LSD (I kid you not).

WOMEN'S REVOLUTIONARY ART CO—OP has formed to help women break the chains of the colonizing brainwashing that they have been subjected to all their lives and to open up another front against the American Fatherland. Art Belongs To the People! 935-0364. Meetings are at LaDolores Center Wed. at 7:30pm, 1250 N. Halsted

RECYCLING

GLASS: Bring to city yards in Evanston, behind the municipal bldg. on Clark just west of Maple. Sat. 9-4 and Sun. 12 to 4. Separate bins for brown, green and colorless glass. In deerfield at Woodland Park School on Wed.

Northbrook: River Trail Center, 3120 Milwaukee Ave.

Three centers for glass collection open 9am-4pm, mon-Fri and 10am to 2pm Sat.:

Indian Boundary, 8800 W. Belmont, Chicago. Salt Creek, 17th Ave. & Salt Creek, Riverside. North Branch, 6633 Harts Rd., Niles.

NEWSPAPER: Reused by West Side Paper Stock Co. Bins located at Hyde Park Shopping Center, Lake & 54th; Francis Parker High School, 330 W. Webster; High-Lo Food Mart parking lot, 2748 Greenbay, Evanston; STEP box behind Toy Heaven in Highland Park.

TIN (ALUMINUM) CANS: all kinds, not just soft drink cans, but soup, salmon, steel and aluminum minus labels. Money given to local environmental projects.

Nat'l Can Corp. 5620 W. 51st St. Nat'l, Can Corp. 3217 W. 47th Pl. American Can Co. 6017 S. Western Av. American Can Co. 13th Av. & St. Charles Rd. Maywood. Continental Can Co. 7830 W. 71st St. Bridgeview Continental Can Co. 5401 W. 65th Continental Can Co. 3815 S Ashland Av. Continental Can Co. 1657 N. Kilpatrick

For Bottles & Cans: Solid Waste REcycling Center, 54th and Kenwood in Hyde Park.

30 W Chicago 664-0505
775-2211
1725 W Wilson 334-2601
555 W Belden 929-3553
950 W Wrightwood 528-4250
2744 N Lincoln 472-1791
950 W Wrightwood 929-0133
1155 W Webster 549-8760
644-5255

2154 N Halsted 549-8626
281-0690
651-6000
728-4338 or 477-9771
4233 S Indiana 924-6575
2440 N Lincoln 549-5045
4403 N Sheridan 334-8957
2353 W North
3227 N Halsted
542 S Dearborn

4409 N Sheridan 525-9770
407 S Dearborn 922-6578
643-4394
561-6737
922-1068

852 W Belmont rm 2 348-2011
5655 S University 955-7275
2150 N Halsted 935-0364
2150 N Halsted 248-1600
338-6073

day 663-4843
night 528-0564
642-7476
334-2244

472-2967
753-3274
944-8393

664-4708 or

726-0157
6 S Clark 236-5564
2156 N Halsted 929-1880
648-8576
939-2492

27 E 26th St 842-0222
100 N Central 638-3365

225-9258
1613 E 53rd 493-2741

522-3220
1831 S Racine 243-4844
4403 N Sheridan 334-8957

726-5134
185 N Wabash 666-3021
2400 W Madison HY3-2992

841 E 63rd 348-8578

1303 Morrow 689-2525

RIISING UP ANGRY is an organization of brothers and sisters both grease and freak throughout the city. They publish a newspaper, hold open raps, cool out fights, have a legal defense program, help sisters with health care, birth control counselling, legal aid, and bail, counsel on military and draft problems, have available many revolutionary films, and will come to your neighborhood or school to rap with you. More information can be had by calling 472-1791. Office is at 2744 N. Lincoln.

TRIAL - Total Repeal of Illinois Abortion Laws is a coalition of organizations and individuals in the state that believe that Abortion is a woman's right. To aid in the repeal of the abortion laws, call 248-1600, or stop by the office at 2150 N. Halsted. Help is needed.

YOUTH INTERNATIONAL PARTY (YIP) is dedicated to the overthrow of government, authority, money and morality. Leave message in the hollow tree at the northeast corner of Lincoln Park. For more info. call the Red Squad.

NATIONAL SERVICE CENTER FOR HEALTH SCIENCE STUDIES is concerned with health politics on a national level & is involved in establishing communications with health activists all over the country. For info. contact Howard, Jerry, or Darlene. Office: 710 S. Marshfield, tele: 243-5433.

GOOD RECORDS

After years of overpaying for record albums, a group of Chicago freaks started "good records" which will release original lps at a \$2.98 list price (most Chicago stores sell below list price, these

stores would sell "good records" for about \$2.25 each.) Their first lp, recorded by the community rock band MOUNTAIN BUS, was released last week.

A member of "good records" production staff, Mike Gold, a former Seed staffer and a former member of Radio Free Chicago, talked with us about the record industry.

Q. Mike, how did you wind up in the record industry?

I've always found a tremendous contradiction between building an alternative life style, a revolutionary life style, and the elements with which one builds such a life style. I think there's no denying the role rock music has played in building this life style—music has proven itself to be one of the most self-liberating experiences one could enjoy.

Yet, when you tell people about rock, you're directing them to give their hard earned (or hard stolen) money to the Pig Empire. So, in the same copy of the Seed in which you're knocking anti-ballistic missiles, you're telling people to buy VOL-UNTEERS by the Airplane. But, you see, both the missiles and the record are made by the same people, and in both cases RCA is making its money at the expense of the people at large.

It was hard to deal with this contradiction when records retailed for \$4.98; now that almost every major label carries a \$5.98 list price, this contradiction becomes all the greater.

Q. I think it is known that music is making a lot of money for a lot of pig people; how does "good records" relate to this situation?

I never really had a clear conception of the actual cost of making a record. I began to learn when I was involved in some recording during the Conspiracy Trial. I also learned a lot while doing Radio Free Chicago. Some of the high costs are legitimate, if you call blatant mismanagement legitimate. I mean, the major labels will not release a record one-shot; they wait until they have about a dozen other records to release at the same time. Their idea is, well, if we release twelve records at once, maybe one or two will hit it big enough to cover the costs on the whole set. This indicates they really have no idea of what is good, what sells, what the people want—it's like throwing darts at the wall while blindfolded. And, more often than not, they won't release the new groups to the stores, they'll just send out promotional copies and see if they get any airplay or good reviews. This really pimps out the group, as they are not receiving the full support of the record company. If you record an act, you owe it to your talent to release the record and put all your weight behind it and let all the music freaks decide its value.

When a new group sings with a label, they usually don't know if they'll get national release or adequate promotion if they do. All they know is they signed a piece of paper, got some money (all of which will come out of their small share of the records profits) and are virtually owned, lock, stock and barrel, by the record company for the next three to five years.

This is the problem. The idea of "good records" is to solve it.

Q. Probably the easiest way to understand what the record industry is all about is to briefly explain what happens to a record and why the owners are making so much money.

Well, the group will somehow become attractive to a record company and give them a promotion tape. And the label will come back and say "This is really good, but you don't sound like Crosby, Stills and Taylor" so they'll put them in the studio with a producer who will make the group sound commercial enough to become successful.

This doesn't happen to all groups. If the label likes the sound of the group, they get out these small novels called "contracts" which are about twice as long as your arm and twice as thick and read like a Marx Brothers' movie. The group gets an advance and becomes indentured servants to the label.

When the label gets around to recording the first record, they'll buy studio time—which is very expensive, even if they own the studio—and they'll

spend all this money on producing a commercial product. They'll press the record, they'll wait until they have some other records and they'll release it for promotion.

If the record looks like it will take off, the label will seriously get into promoting it, talking to disc jockeys and buying advertising (a full page in Rolling Stone alone costs almost \$3000). And they'll play the distribution game.

Very simply put, the label sells its record to a national distributor, these distributors will sell the record to regional distributors, who will in turn sell it to local distributors. The record stores go to these local distributors and buy the records—often on credit, which helps keep the price up. Of course, each distributor has to charge the next guy for his services, and everybody has an excellent opportunity to overcharge as well.

The label puts a \$5.98 list on the record; after everybody is through with the pig, the store owner will have to charge at least four and a half dollars just to pay the rent.

Q. What does it actually cost to produce a record? What is the profit margin—who gets what?

I can explain this best in terms of what we did on the MOUNTAIN BUS record. We got a package deal with Streeterville Recording Studios here in Chicago. We bought 60 hours for recording and mixing for \$3500. Tape was extra. 16 track two inch tape goes for \$75 a reel. I think we used seven reels, which is a lot. We also used three or four reels of regular tape. We ran a bit over our 60 hours; I suppose the whole session cost us about \$4500.

Then we had to design the record jacket, have it printed four color, and have that design pasted on jackets; the record disks have to be pressed and that cost about fifty cents each for the initial order. Of course, the more you run, the less each copy costs.

Tapes, I might add, cost about \$2.50 each, complete. They're sold for \$6.98 each; we'll sell them for \$3.98 each. The rest of the money goes to the record seller and the group.

It costs an arm and a leg just to mail out the promotion copies to the various radio stations and newspapers. We had to buy cardboard boxes, print up biographies and other shit, and we have to pay about 20 cents a piece for postage.

Then, we had to buy advertising to let people know we're around (and some radio stations and newspapers won't play or review the record until you grease their palms with advertising; although we've told these people to fuck off). Promotion should wind up costing us at least \$8,000.

These are the minimum costs; it comes down to about \$1.00 a copy. The major labels have large, useless staffs, all of whom get paid. The group gets some bread, but not enough to justify the general selling price.

We cut down the price radically by distributing directly to the record stores and the local distributors; we don't employ large groups of zombies; we don't waste a lot of money releasing a dozen records at a shot, when we release a record we believe in it and will back it all the way. We will not let six to ten records a month die due to inattention.

We don't have any other things to support. We don't own anything like communications satellites or TV stations.

Q. How much does the group make?

If the recording artist is lucky, he will make as much as 22 cents a copy. "Good records" minimum rate is 25 cents a copy; this would go up when we sell enough records to cover our expenses. We haven't sacrificed anything, we use the same studios and pressing plants the expensive companies use.

Q. How does the rest of the recording industry feel about the Kinney corporation and all, feel about "good records"?

Right now, we're like an ant. We alone can't force them to lower their prices, but since talent gets more money from us than our records are sold for far less (which is a great image for any rising superstar) we can steal some of their artists.

People are always going to buy supergroup records, no matter what the price. The Beatles Abbey Road sold well in spite of their \$6.98 list price.

Q. What are your contracts like?

A lot shorter and very simple. We'll pay 25 cents per record—at the lowest—and the group promises not to turn around and record the same re-

cord for someone else—we don't own the group for any length of time, although they can't record for anybody else for a few months (so a second album by the same artist won't be in direct competition with the first.) No one is committed to more than one record.

Q. How does that effect "good records"? It seems as though it would be far easier to deal with a group for a few years than if you had them for just one record. What if they make one killer record and get gobbled up by someone else?

The only way they'll get gobbled up by someone else is if someone else offers them more bread per record than we do.

Q. Which isn't very likely.

No, nor does a major label know if a group which sold well at \$2.98 will make it at \$5.98. Like I said, the Kinney Corporation is not likely to lower its price.

Q. You mention the Kinney Corporation, which owns a lot of different labels. Who are they?

Kinney is the biggest conglomerate. In terms of records alone, they own Electra, Warner Brothers, Reprise, Atlantic, Atco, Cotillion, Asylum (a new label, which will have CSN & Y, Laura Nyro and Joni Mitchell), and Nonesuch; they also distribute and market Bizarre, Straight, the Rolling Stones, and who know what else. They also own Warner Brothers movies, Superman comic books, Mad magazine, a publishing house, parking lots, rent-a-car agencies and funeral parlors, among other things. I think they've got a bid on the government as well. If the government ever goes bankrupt, Kinney will be there to buy it.

Q. What labels aren't owned by conglomerates like Kinney, RCA, Capitol or CBS?

Very few. The only big one I can think of is A&M, but I know Kinney is trying to buy them. A lot of people in the industry feel A&M doesn't have a chance.

Q. I heard the Mafia owns Kinney.

As far as I can tell, this is merely a rumor started by a large number of nameless people, all of whom work for Kinney. Forbes business magazine implied it a few months ago and they printed a retraction in the next issue. Anyway, it's hard to tell the difference between the Mafia and the rest of big business.

Nobody's ever stopped me in a dark alley and tried to sell me the latest Steve Stills record.

Every major label is owned by a conglomerate which owns lots of other shit. They're businessmen. Rock went through a real bad depression last year. Only established supergroups were recorded and the conglomerates started making cuts—no experimentation, more live records—and, because they lost money, they raised the list price from \$4.98 to \$5.98. That's supposed to sell more records? The conglomerates are going to kill the business. People are forced to shell out more money for the same old stuff.

Q. What's in "good records" future? Where will your concept go?

First of all, I have a lot of faith in the people who work on "good records." Two of the owners—Al Krockey and Steve Nakon, own community record stores—Al's Record Shack in Skokie and Steve's Gramophone in Lincoln Park both sell \$5.98 lps for \$4, \$4.98 lps for \$3.10. They took the profits from their stores and invested in another people-oriented project. They've been in the business a few years and know the way around; this is why they were able to put together the new distribution system. The third owner, Dave Lissner, is really into the music scene, he performs the difficult task of communicating with established artists and other music people.

The other person involved in the production staff is myself; I don't have any money wrapped up in it 'cause I haven't become rich working for people like the Seed and Radio Free Chicago.

I feel confident in the people; the idea of \$2.98 records (which can be sold for as low as \$2-\$2.25) doesn't have to be field tested—you know people are going to dig it.

As for the MOUNTAIN BUS record, it speaks for itself. We're getting a hell of a lot of airplay in Chicago, we'll see how it goes nationally.

Q. The name of the company which owns "good records" is called "The People's Art Corporation". What makes it a people-oriented thing, in a political sense?

RECORD REVIEWS

After Tommy, what? Who's Next, that's what. It has a lot more high energy consistency to it than most of the other albums I've heard this year. "Baba ORiley" is all right, seeming to cry out about alienation in the teenage wasteland. Good form, and the introductory synthesiser with piano is tremendous. "Bargain" is speed cock-rock. . .he wants to get this one certain her by being naked, stoned and stabbed. . . "to catch you I'm gonna run and never stop: . ." Whew! Gee whiz, won't ya slow down fellas? I mean I like "Bargain's" form, but the lyrics don't say anything about how SHE feels. . . But no, the cocknroll continues into "Love Ain't For Keeping" . . "Lay down beside me. ." Me Tarzan you Jane. . . .yech. Why all those fuck-over sexual fixatio-ns? The kind of love I know is quite different. . . The lyrics on "My Wife" are a bit hidden but it sounds okay. . . The "Song is Over" is another one of these love gone it's-time-to-call-it-a-day-type songs. Good piano by Nicky Hopkins on this cut. . . .

"Getting in Tune" sounds like Pete Townshend is comparing women to either pianos or television sets. Weeird stuff. . . "Tune right in on you baby, gettin in tune to the straight and narrow. ." Ho Hum. "Going Mobile" is an air-conditioned traveling hippy gipsy type tune that has a pinch of politics in it. The rambler runs away from the taxman as well as the cops. "Behind Blue Eyes" is another loneliness song. "No one knows what it's like to be hated. No one feels these feelings like I do. . ."

"Won't Get Fooled Again", the best cut musically, is a powerful indictment of the various movement super-stars. One set of leaders exchanged for another. Some choice. "The world is still the same. . History ain't changed. . Yeah!! . Meet the new boss. . same as the old boss. . ." Well Abbie, I guess you've got your rebuttal. . .

All in all t like most of the rock form in the album. However, the Who's attitude toward women needs to change. . . In any case, thanks Who for the commen-tary, now the wait for the movement's response to that, although I personally can't see how the new bosses can justify their trips any more than the old ones can. . .

Uncle Martin

Cont'd from p.24

From a political standpoint, I think, there are three points. These is the reality of paying less, over two dollars less. Lightening the burden off the people's ass can't be a bad thing.

On the second level, "good records" is providing an alternative to the conglomerate vultures. The profits from "good records," when we make any, will be invested in another project. Among other things, we're talking about inexpensive con-certs at an established place, like the Auditorium Theatre. Al was involved in the Mother Midnite concerts earlier this year, the \$2 concerts which were called off at the last minute because the theatre owner became paranoid.

Of course we ain't no where near profits yet. Concerts would be a natural thing, from community record stores to a people's record label to commu-nity concerts.

Lastly, there is the purely aesthetic, musical level, which is necessarily political in itself. "Good records" is not anal about its musical tastes. We're looking for non-commercial sounds, experimental sounds, not just Elton Taylor shlock-rock. The cul-ture has to progress, it can not be allowed to stag-nate.

A friend of mine who works for a conglom-erate called this product "revolutionary," and I'm sure that's how the industry regards us. There's no way in the world you're going to bring about revolutionary change solely through music, but you can provide a strong cultural base to bring about that type of awareness. And that's what we're trying to do.



Sundance, the first album by Mountain Bus, has finally been released much to everyone's approval. Mountain Bus is a Chicago group which has been together more or less for the last four years doing lots of gigs and benefits, really paying some dues. . . . Sundance indica-tes this in the creativity and hard work within. Side one contains three romper-stompers designed to get you off your feet: "Sing a New Song", "Rosalie" and "I don't Worry About Tomorrow" "Sundance", the fourth and title cut is the message song, reminiscent of Dylan or Simon and Garfunkle:

*Children in the streets
Change is comin' down
War is comin*

*Children in the streets/Change is comin' round
War is comin' down/Walls of disillusion. . .*

Side two starts with a hopeful but sad "I Know You Rider":

*The sun's gonna shine on my back door someday. . .
You're gonna miss me when I'm gone. . .*
Apache Canyon" and "Hexahedon" is the best space mu-sic I've heard since Jefferson Starship's "Blows against the Empire" or any of the recent Airplane or Grateful Dead releases. It just soars and soars. . . lots of good rushes. . . I hope the Bus does more of the same in the future. This album is for everyone. It's well worth a listen. . .

Sundance is the first LP produced on the Good Records label of the newly-formed People's Art Corpor-ation. Their idea is to bring good music to people at lower prices. List prices for this sort of record are gen-erally \$5.98 or \$4.98. Sundance is going for a neat and tidy \$2.98. It's nice to know somebody is finally doing what's been possible for a long time. . . Sundance is al-so on lower-priced cassettes and eight-tracks I might add . . . At last, there is something good in the music indus-try. . .

Uncle Martin

"The Newest Music," an article in the paper's last issue about the musicians and music of the AACM (Association for the Advancement of Creative Musi-cians), did not include a complete discography. For that reason, you have here a more complete listing of AACM records AND an updated schedule of where the musicians will be playing in Chicago.

By all means, LISTEN and SEE thesemusicians they are not to be missed.

An AACM ensemble plays each Monday at the Pumpkin Room, 2015 E. 71st Street, Chicago. Admission is \$1.50. Liquor is served here . . . 21 and over admitted.

Kalaparusha (Maurice McIntyre) and The Light Jazz Ensemble plays Tuesdays at the Living Room, 744 E. 83rd Street in Chicago. Admission is \$1.25. You must be 21.[

AACM musicians have recorded for the Delmark, Nessa, Actuel (BYG), EMI-Pathe, and America labels.

All of the Delmark and some of the other recordings are available at the Jazz Record Mart, 7 W. Grand in Chicago. Their phone number is 222-1467. They also have current information on where AACM artists are playing in the Chicago area.

DELMARK-----

- | | |
|-------------------------------|--------------------------------|
| Roscoe Mitchel | "Sound" |
| Joseph Jarman | "Song For" |
| (Muhai) Richard Abrams | "Levels and Degrees of Light" |
| Anthony Braxton | "Three Compositions" |
| Joseph Jarman | "As If It Were The Seasons" |
| Kalaparusha (Maurice McIntyre | "Humility" |
| Anthony Braxton | "For Alto" |
| Muhai Richard Abrams | "Young at Heart, Wise in Time" |

All the Delmark albums are \$5.98 list price. The Delmark catalogue of Modern Jazz, Traditional Jass, Blues, and Folk recordings is available by sending a self-addressed stamped envelope to Delmark Records, 7 W. Grand, Chicago, Ill. 60610.

NESSA-----

- | | |
|---|---------------------|
| Lester Bowie (with others) | "Lester Bowe l & 2" |
| Roscoe Mitchell and the Art Ensemble of Chicago | "Congliptous" |

These albums are \$5.98 list price. You can write NESSA at P.O. Box 2525, Madison, Wisconsin 53201.

PATHE-MARCONI/EMI-----

- | | |
|-------------------------|-------------------|
| Art Ensemble of Chicago | "Peace in Sorrow" |
|-------------------------|-------------------|

This is a French label and this album may be next to impossible to get in the US.

ACTUEL/BYG-----

- | | |
|-------------------------|-----------------------------|
| Art Ensemble of Chicago | "A Jackson in Your House" |
| Art Ensemble of Chicago | "Reese and the Smooth Ones" |
| Art Ensemble of Chicago | "Message to Our Folk" |

This is also a French label. It is being distributed in the Chicago area by Allstate Distributors with the Jazz Record Mart and other stores stocking the records. The list price is probably near \$6.98.

AMERICA-----

- | | |
|-----------------------------|--------------|
| The Art Ensemble of Chicago | "Odernaruth" |
| The Art Ensemble of Chicago | "Chicongo" |

The Americana albums will soon be available in the states on the Liberty label.

There are also some albums to be released on English Polydor.

Mitch Leiber

CALENDAR

ART

Chicago Gallery of Photography—open Sat & Sun from noon until 8 p.m. 3742 W. Irving Park Road. 478-5188. A new, not-for-profit gallery set up to promote photography as a fine art.

MUSEUM OF CONTEMPORARY ART—237 E. Ontario. Thru September 5: exhibition of paintings by Allan D'Arcangelo. Thru September 10: exhibition of painting and sculpture by Jasper Johns. Tours can be arranged by calling Helen Ratzner, 943-7755.

COMMUNITY

Mayday Gathering of the Tribes—August 13-17 at the Unitarian-Universalist Church, 1911 Cliff Valley Way North East, Atlanta, Georgia. Note new location. Gathering will deal with the fall offensive and the possible foundation of a national revolutionary organization.

People's hearing on the health crisis in Uptown Sunday August 22nd, 1 p.m. at St. Thomas of Canterbury, 4809 N. Kenmore. Sponsored by Young Patriots Organization and Patients Committee of the Young Patriots Community Health Service.

People's Health Tribunal—putting the Board of Health and city on trial. Those with things to say about the Board of Health clinics or the Free clinics are welcome to testify. August 15, Sunday, 2 to 8 p.m. Free food and music, 2524 N. Lincoln Avenue.

Free Breakfast for children 8:30 to 10 a.m. at People's Information Center, 2154 N. Halsted Street and Parish of the Holy Covenant, Wilton & Diversey. Followed by Liberation School for children from 4 up. For more information, call 549-8626 or 472-1791.

Free legal clinic at TWO headquarters, 1135 E. 63rd Street. Wed. from 7 to 8 p.m.

Tuesday and Thursday at 7 p.m. and Sat at 4 p.m. Political education classes are held by the Black Panther Party. 924-6575 or 738-0778.

TRIAD COSMIC RADIO weeknites from 8 to 12 p.m. on 106 FM.

Gay Community Center at 171 W. Elm, open every nite and all weekend for informal rapping. Everyone welcome. Chicago Gay Alliance meetings held every Sunday at 7 p.m. followed by a communal dinner. (open till 1 a.m. on week-ends). Gay Youth (both men and women) meet at the center 8 p.m. every Friday. RADICAL LESBIANS meet every Sat. at 2 p.m. at the center. Gay power to Gay people!

COLLEGE OF COMPLEXES meets at St. Regis Cafe, 105 W. Grand Avenue every Saturday nite at 9 p.m. for talks followed by open ended discussion. August 14th: Ted Pearson of the Communist Party. August 21: debate on Esperanto: "Who needs another language?", August 28: Win Stracke, founder of the Old Town School of Folk Music, will sing Ballads that built a better world, a short history of protest music. \$1 tuition. Slim Brundage (authentic Chicago landmark) presiding.

NORTHSIDE WOMEN'S LIBERATION. The Sister's Center will be open Monday evenings, 7:30 p.m. to welcome and rap with new women, we have other activities too, call us at 262-2720 or 338-6073. 7071 N. Glenwood.

The Sisters center invites all women & children of the community to a picnic on August 22 from 11 a.m. to 9 p.m. at the Edgewater State

Park, Pratt & Western (east of Western on Pratt). There will be songs and music by women. Bring your own food and bring sand buckets for the children.

LA DOLORES CENTER, 2150 N. Halsted sponsors community services for women, including Women's History Workshops, an Anarchist Study group, occasional films and speakers and free pregnancy testing. For further info, call 935-0364.

FREE LEGAL CLINIC every Wed. from 7 to 10 p.m. at Rising Up Angry office, 2744 N. Lincoln. Call 472-1791 for information.

COMING UP THIS FALL: the 101st edition of the Ringling Bros. and Barnum & Bailey Circus October 5 thru October 24. Contact the International Amphitheatre, Box office 927-5580 for further info.

RADIO FREE CHICAGO. Fri, Sat & Sun from 10 p.m. to 2 a.m. on 97.1 FM. People's radio.

Poetry reading Tuesday from 10 p.m. on at Kingston Mines Company Store, 2354 N. Lincoln Ave.

An International Jewish Students Conference, Sept 2-7 at the JYC camps in Zieglerville, Penn. 150 Amerikan Jewish students, 100 European Jews and 10 students from Israel will meet for the first international student conference on Jewish culture and lifestyles. Jewish students of ALL viewpoints welcome. To apply, contact the North Amerikan Jewish Students Network, 154 West 27th Street, New York, N.Y. 10001.

Vigil for peace every Saturday 11 a.m. to 1 p.m. at State Street between Madison & Washington. Sponsored by Women for Peace. Garage sale at 1222 N. Walnut St. Arlington Heights, Aug. 24 to 25th 10 a.m. until 7 for benefit of Women for Peace. Donations needed—call 823-5449 for pick up.

The Chicago Peace Council is planning a Sept. 1st demonstration against Nixon's Family Assistance Plan. Call 922-8234 or stop in at 542 S. Dearborn, 5th floor, for further information.

The Chicago Council on Foreign Relations is holding two piggy events this month. Friday August 13th: presenting Tom Foran—prosecutor of the Conspiracy 7 and Bobby Seale, conspirator in the murder of Fred Hampton, and inventor of the famous phrase: "freaking fag revolution." And then, on Tuesday, August 17, all kinds of groovy businessmen will discuss "U.S. Investment in South America—What future? Cocktails and dinner will be served while children in Latin America starve. Both events at 116 S. Michigan. Foran at 12 noon, executives at 5:30. Youth International Party will meet outside—and may be inside too!

Picnik for people and friends involved in the alternative education movement in Chicago. Sunday August 15 at 402 N. Grove, Oak Park. 11 p.m. to 7 RSVP 427-2533.

Learning is Living, a conference on school resistance—August 27-29 in Palo Alto California. Theme is "Don't Go Back to School." Write Learning is Living, 790 High Street, Palo Alto, Calif.

The United Farm Workers Organizing Committee is currently involved in two projects: putting pressure on Hueblein Corp. to sign winegrape contracts and getting pickets for scab tablegrapes. They are boycotting all Walgreens drugstores in Chicago (500 of them!) until Walgreens takes Hueblein products off the shelves. They hold a supporters meeting every Wed. nite at 7:30 p.m. and welcome everyone. For info, call 939-5121 or 939-5120. There will be a benefit for UFWOC at Alices Revisited, 950 W. Wrightwood on Aug. 15 from 2 p.m. to 2 a.m. with slides, song, dance and films. PLEASE COME!

Eqbal Ahmed of the Harrisburg Six will speak on Vietnamization and domestic repression August 22, 1936 N. Clark St. No charge. Near North Unitarian Universalist Fellowship Services.

Abortion Speakout planning for fall abortion action campaign. Loop YWCA 37 S. Wabash 3rd floor 10 a.m. to 2 p.m. August 28. Registration \$1.

THEATRE & DANCE

BREATHE DEEPLY TODAY IS a rock-interpreted tragicomedy in ragtime for a broken heart. Thru September. Sundays at 7 & 9 p.m. and Mondays at 8. FREE. For further info, call 929-6920. At the Free Theatre, 3257 N. Sheffield.

GREASE, "the rock and roll musical of the 50's" has been extended thru Sept. 5th. At Kingston Mines Theatre, 2356 N. Lincoln. Thursdays thru Sunday at 8:30 p.m. For reservations, call 525-9893. Before the show catch a good meal next door at the Kingston Mines Company Store.

THE GODZILLA RAINBOC" TROUPE presents "Whores of Babylon" at the Body Politic Theatre, 2259 N. Lincoln Avenue. Fri & Sat at midnight. Ro-14400 for reservations. Also at the Body Politic, Organic Theatre presents "Poe" Wed, Thurs, Fri at 8:30 p.m. Sat at 8:30 and 10:30, Sunday at 8:30. Reservations 477-1977.

"Give it back to the Indians" a satirical musical review based on Stan Freebers works covering U.S. history is at the Cafe TOPA. 3806 N. Ashland Ave. Friday at 8:30 p.m. and Sat at 8 p.m. and 11 p.m. For reservations and info, call 549-8618. Thru end of August.

Benefit performance of Fiddler on the Roof at Candlelight Dinner Playhouse, 5602 S. Harlem, Summit. Tickets from Women for Peace, 343 S. Dearborn. (\$10) October 19th.

MOVIES

FREE movies at Noahs, 934 W. Webster every Monday at 8 p.m. (This is a bar—you must be 21)

Films for 50 cents Wed. nites at 10 p.m. at Kingston Mines Company store, 2354 N. Lincoln.

MUSEUM OF CONTEMPORARY ART, 237 E. Ontario, Special series of Film classics and British experimental films. Thurs. Aug 19 at 8 p.m. British film institute films and Thursday August 26 at 8 p.m. "Phantom of the Opera (1925) Admission: \$1.50 for each film.

JAPANESE CINEMA—the latest Japanese films every Saturday and Sunday at Francis W. Parker Auditorium, 2247 N. Clark Streets Saturdays at 7 p.m. and Sundays at 2 and 7 p.m.

Documentary film SAD SONG OF YELLOW SKIN, about three young Americans living with diverse Vietnamese groups in Saigon, will be show at Loop Center YWCA, 37 S. Wabash 3rd floor, 12 noon. Free.

The Sisters Center, 7071 N. Glenwood, will be showing a new Women's Liberation film called "The Woman Film" on Sunday, August 15 at 2:30 p.m. and 4 p.m. Donation \$1.

ALICES REVISITED, 950 W. Wrightwood. Showings at 8 and 10 p.m. every Tuesday. August 17: Juliet of the Spirits. August 24: 8½, and August 31: Miracle in Milan. Donation at the door.

BIOGRAPH THEATRE, 2433 N. Lincoln Avenue. Admission is \$1.25 for adults for a double feature of old movies. 75 cents for kids. GOOD PENNY CANDY.

MUSIC

Peoples Dance/Peoples Music: Mountain Bus, Taxi and a third live band will kick off the first in a regular series of People's Dances Sat. nite, 8 p.m. to 2 a.m. at the IWW Hall, 2440 N. Lincoln Avenue. \$1 donation. Proceeds to Rising Up Angry legal defense fund. FREE FOOD will be served.

WISEFOOLS PUB, 2270 N. Lincoln. Wilderness Road every Thursday nite. \$1 admission and two drink minimum. This is a bar, you must be 21. call 929-1510.

ALICE'S REVISITED, 950 W. Wrightwood. Fri & Sat, August 13 & 14, Wilderness Road 8:30 to 2 a.m. Donation \$1.75. August 15 BENEFIT for UNITED FARM WORKERS 2 p.m. to 2 a.m. Aug. 20 & 21 Sam Lay Blues Band with Lucille Spann, 8:30 to 2 a.m. \$1.25. Sunday Aug. 22 Mountain Bus 8:30 to 1 a.m. \$1. And Aug. 27, 28, 29 Charlie Musselwhite at 8:30 till 2 a.m. \$2 (and well worth it). Call 528-4250 for further information. Open week-ends and Sunday at 4 p.m. 7 p.m. on weekends. Closed Mon. & Thursday this month.

Ned will present two evenings of acoustic music, August 13 and 14 at IWW Hall, 2440 N. Lincoln. Concerts start at 8:30 p.m. Admission is \$1.50. Everyone is very welcome.

Modern Jazz Showcase. Fri and Saturday, 10 p.m., 12 a.m., 2 a.m. at the Pumpkin Room 2015 E. 71st. 288-9331. Sundays from 4 to 7 p.m., 8 p.m. to 12 p.m. at North Park Hotel 1936 N. Clark all ages welcome 664-1844. August 13-14-15, Roland Kirk.

Jefferson Airplane will do one of it's final performances as a group Sunday August 22 2 p.m. to 9 p.m. at the Open Air Celebration III in Mets Sports Center, Bloomington Minn. Other groups appearing are Leo Kottke Madura and Hot Tuna. The last two Open Air celebrations attracted 25,000 people each.

Folksinging Fri, Sat & Sunday at 11 p.m. at Kingston Mines Company Store, 2354 N. Lincoln Avenue.

Rahab's—a coffeehouse at 1207 W. Balmoral (5400 N.) Fri, Sat & Sun at 9 p.m. to 1 a.m. 50 cents cover. Food and entertainment.

EARL OF OLD TOWN, 1615 N. Wells Street Folk music nightly, 9 p.m. to 4 a.m. This is a bar, you must be 21.

McLuhan, mixed media music and Chuck Perrin folksinger every Thursday at 8:30 p.m. at It's Here, 6455 N. Sheridan Road. \$2. Call 743-9781 for more info.

BENEFIT for The Southern School, alternate school of Uptown, Wed. August 18 9 p.m. at the Quiet Knight. 953 W. Belmont. Krisstop

erson will perform. STUDS TERKEL will mc the event. Tickets \$10 from Southern School 4520 N. Beacon Street, Chi. Ill. Tax-deductable.

Shed Coffeehouse, 1020 W. Bryn Mawr, 8 p.m. to midnight. Thurs & Fri. Free Peanuts, Live music. No cover. 25 cents per drink requested donation.

The Puppet Place—closed August. Opening September 10: Earth, Fire, Water & Air. Fri, Sat, Sun at 8 p.m. 3402 N. Halsted. FREE.

The Barbarossa (the folksingers folk club) features Tary Rebenar Sundays thru Thursdays at 10:30 p.m. Fri & Sat August 13 & 14: Hans and Connie and Ray Watkins (fabulous guitarist). August 20 and 21: to be announced. Call 944-8959 for info. No cover. This is a bar, you must be 21. Located 1117 N. Dearborn.

Cafe Pergolesi, coffeehouse, 3402 N. Halsted. Bridge, chess, discussion, baroque music Sat. and Sun till 1 a.m. no cover—open nightly.

Conversation and folk singers at the Latern, free refreshments. basement rear of the house at 714 Reba Place in Evanston 9 p.m.—?Fri. Also on Sundays at 9 p.m.

The Quiet Knight, 953 W. Belmont. Tuesday nites Plain Brown Wrapper. August 13-15, Hedge & Donna with the Persuasions. Call 348-9509 for further info. This is a bar, you must be 21.

CLASSES

August 22: Surrealism. Sponsored by the International Socialists. 1455 E. 54th Pl. Sunday 6 p.m. Call 288-7064. Dinner and discussion.

On going self-defense classes Sat. Morn. at Ida Noyes Hall, 1212 E. 59th St. in Hyde Park at 9 a.m. (men and women) Monday & Thursday night at 6 p.m. at the IWW hall, 2440 N. Lincoln Ave. (women only.)

Kriya Yoga Class by Yogi S.A.A. Ramiah, disciple of Mahavatar Babaji, every Wed. at 6:30 p.m. at 2842 N. Orchard Street, number 11. 549-0031.

Workshop in communal living—call Oscar J. Gottard at 525-0966 for further information.

Chinese Gung-Fu is an esoteric science of self-defense that aims to create a diviæ man and woman. Parkway Community Center, 500 E. 67 Street. Call John Thomas 493-1306 for further info.

THE PEOPLES SCHOOL, 4409 N. Sheridan is having liberation classes, features courses in philosophy, music, the occult, photography, street medicine, earth class. Afro-Amerikan history, creative writing, etc. Mon thru Thurs and FREE for info. call 561-6737.

CORRESPONDANCE COURSE in Afro-Amerikan history available from DuSable Museum of African-American history, 3806 S. Michigan. Tuition \$25 payable in installments.

Peoples Economics Research/Action Project of the Chicago Area Group on Latin America is researching Chicago institutions and their operations in Latin America. Meet every Mon. nite 7:30 p.m. at 800 W. Belden (downstairs, McCormick Seminary library). Watch next Seed for article on Sears & Roebuck's operations in Latin America.

University Dialogues '71 at the First Congregational Church, 848 Lake Street in Oak Park. Programs held weekly Tuesday at 7:00 p.m. August 17: Abortion and its alternatives. For further info, call Ed 369-8304.

Martial Arts. Classes in T'ai Chi and karate complete series. Location: United Martial Arts Foundation, 615 W. Wellington, gym 4th floor. Thursday at 6:30 p.m.

Fourth wall Players Drama workshop meets every Sunday at 2:30 p.m. and every Mon. Tues and Thurs at 7:30 p.m. at the Zodiac Inc. 2938 W. 63rd or the Lively Word Bookstore, 2942 W. 63rd St. Call 776-0130 or Vicky Wagner at 476-1477.

Alice's Revisited, 950 W. Wrightwood. Tues. from 6 p.m. to 10 p.m. free legal advice. 7 p.m. Psychodrama (new members) 7:30 (regular members). Saturday there is a children's program at 2 p.m. For further info, call 528-4250.

Alternate University—U. of I. Circle Campus. Photography, psychology, ROTC for civilians, etc. Call 663-4651.

WHAT EVERYONE



on you he often demands to know where your gun is. You don't have to admit to owning a gun just because you have a card. Over 1,000,000 people in Illinois have gun cards.

You get an application form for a gun card at most gun stores, pig stations and some currency exchanges. Fill out the application, get it notarized, and send it with a picture of yourself (from a 25 cent machine) and \$5 to the address on the form. Your card will be mailed to you, so use an address where you can get mail. It will come in about four weeks and is good for five years.

On the application you swear that you are twenty-one, not a drug addict, not crazy, and if you have been convicted of a felony that you have been out of jail for at least five years. (However, federal law prohibits convicted felons from ever owning guns.) The state doesn't usually check your answers, but if it later turns out that you lied on the application, you could be prosecuted for perjury.

If you are under twenty-one, you may have a gun card with your parent's permission. There is a place on the application form for your parent's notarized signature. However, persons under 21 who have been convicted of any misdemeanor (except traffic offenses) or who have been judged delinquent by a court may not get a card. If you are under 18 the card won't do you much good. You have to be 18 to buy anything in a store, and possession of a handgun by anyone under 18 is illegal. But a person under 21 may possess a gun and ammunition without a gun card if he or she is under the immediate supervision of an adult who has a gun card. Thus, adults with cards may take teenagers hunting or to shooting ranges.

SHOULD KNOW ABOUT... GUNS

II. CITY REGISTRATION. The city of Chicago requires that all guns in Chicago be registered. This law applies to Chicago only, so if you live in a suburb or downstate, forget about it. If you buy a gun in a Chicago store, the dealer is required to report the sale and register your gun. If you buy a gun in the suburbs or on the street, you are supposed to register it yourself within 10 days. You can get the registration forms at most gun stores, pig stations and some currency exchanges. It costs nothing to register the gun.

When you mail the registration form to the City Collector, he makes three copies of it. One is sent to the Chicago Police Department, one to the sheriff of Cook County and one to you. The copy which is sent to you is your proof that your gun is registered with the city. The law requires you to keep it with the gun at all times and show it to any police officer on demand. If you register your gun, you should make another copy of the form which was sent to you and put it away in a safe place. Then if you lost the copy you are supposed to keep with the gun, or a pig rips it off, you still have proof that the piece is registered.

Should you register your gun? It depends. First, if they catch you in the city with an unregistered gun it means an automatic \$500 fine. If you bought the gun legally (in your own name) in a suburban store, the pigs already know you have it because they examine the store records. If you don't register it, you give them a legal excuse to search your crib for an unregistered gun. If they don't find it, you need only claim you keep the gun outside the city. They can't bust you for failure to register unless they can catch the gun inside the city limits.

If you buy a gun on the street from someone you don't know, and he or she has no registration papers for it, it would be foolish to register the gun. The gun may have been reported stolen, and when you register it, the pigs will come and confiscate it—and they may bust you for possession of stolen property.

If you buy the gun from a friend in the city and it is registered, you should re-register it in your name. Otherwise, if you are busted with it, you will

get a \$500 fine for failure to register and your friend will ALSO get a \$500 fine for failure to report transfer of the weapon. If you forget to register, in a jam, the best bet is to claim your friend still owns the gun. It helps to have his registration paper with the piece.

There are over 400,000 guns registered in Chicago and a hell of a lot more that aren't. The masses understand that gun registration is the first step in gun confiscation.

III. UNLAWFUL USES OF WEAPONS. Just because you have a gun card and your gun is registered (if you live in Chicago) doesn't mean that you can legally run around the streets with it. Illinois state law prohibits the carrying of a concealed weapon except in your own crib, on your own property, or in your established place of business (if you're a businessman), or when you are transporting a weapon which is broken down or inaccessible. State law says you can wear or carry a gun if it's not concealed.

To keep people from wearing guns around like cowboys, Chicago (and most cities) prohibit the carrying of guns in public entirely. Chicago law prohibits you from carrying a gun in your car or on or about your person (that is, within reach) unless you are in your own crib, property or place of business. You can transport a weapon only if it is broken down in a non-functioning condition or is inaccessible. Pigs, of course, are exempt from these laws.

NOTE: None of these laws mention whether the gun is loaded or not. Carrying an unloaded gun will get you in just as much trouble as carrying a loaded one. So you might as well carry it loaded.

Carrying a concealed weapon in violation of state law (a charge called unlawful use of weapons or U UW) can get you up to a year and a \$500 fine. Violation of the city law against carrying weapons will get you a \$500 fine. A lot of hassles arise in court over whether a gun found in a car was "inaccessible." The courts have usually held that the weapon was inaccessible if the driver or passengers could not reach it without changing position. Thus, in the trunk is clearly inaccessible while under the front seat isn't.

There are also other laws about carrying guns. The commission of almost any crime while carrying a gun is a heavy felony. To display a weapon in a menacing manner (even in your own crib) can be anything from city disorderly conduct to state aggravated assault. It is also against the law to fire a gun in Chicago except at a shooting range or gallery.

IV. SELF-DEFENSE. In general you can only use a gun if it is absolutely necessary to prevent death or great injury or to stop a forcible felony and you don't have time to summon police help. You may not carry a gun because someone has threatened you. But you may use a gun to keep someone from forcing their way into your dwelling if there is no other way to stop the entry.

NOTE WELL: You may never legally use a gun against a pig carrying out his duty if you know it to be a pig. In court the pig will always claim he identified himself as a police officer before the shooting began.

BUYING A GUN IN A STORE. Under federal law you may only buy a gun in the state in which you live. To buy a handgun or handgun ammunition you must be 21. To buy a rifle or shotgun or ammunition for them you must be 18. To buy a gun or ammunition you must display your state gun card. (You may, however, buy ammunition out of state with just a driver's license.) When you buy a gun, the dealer will fill out a federal firearms transaction form which identifies you and the gun. The form is kept on file in the store, and pigs frequently examine the file to see who has been buying guns. In Chicago the store will also fill out the city registration form and give it in for you. After you buy a rifle or shotgun you must wait at least 24 hours before you pick it up. You must wait 72 hours before you get a handgun. This is a so-called cooling off period.

The sale of any ammunition which can be used in a handgun must be recorded by federal law (this includes .22 and .30 carbine ammo). The sale of shotgun shells and most rifle shells need not be recorded, although some dealers do record the sales as a service to the local pigs.

A handgun can be purchased in Chicago only with a purchase permit signed by the Supt. of Police. He won't. This is why most gun stores are in the suburbs.

VI. PRIVATE BUYING AND SELLING. Federal law prohibits any gun transaction with anyone from another state. If you want to sell your gun to another Illinois resident, state law requires that you verify that the other person has a gun card, and that you keep a written record of the sale for ten years and show it to any pig on demand. The record should have a description and serial number of the gun and

Continued on page 22

The laws about guns in Chicago are very complicated. There are city laws, state laws and federal laws. They all make it easy for pigs and property owners to have guns, and make it tough for the brother and sister on the street to have a piece. When you violate these laws, your gun can be confiscated legally. In short, the laws are set up to disarm the masses.

This article explains the gun laws in simple language and points out some of the tricks the pigs will use to take your gun. However, obeying the law will not protect you from arrest or from having your gun stolen by the police. At best, knowing the law may save you from some unnecessary busts and hassles.

I. GUN CARDS. The first step toward legally owning a gun in Illinois is to get an Illinois Firearm Owners Identification Card. To possess a gun or ammunition in Illinois you must have this card and have it on you when you have the gun or ammo. Without this card you can't even legally hold a gun or ammunition in your hand, even if it belongs to someone else. You need the card to buy ammunition or a gun in a store, or to shoot at pistol ranges. If you're caught with a gun or ammunition and no card, you can get up to one year and a \$1,000 fine.

Having a gun card does not mean you own a gun. You might have a card so that you can go hunting with a friend's gun. When a pig finds a gun card




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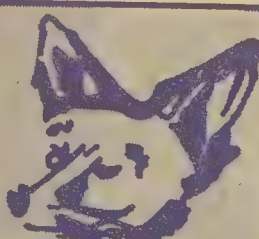
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catechism

approaching the guru
the young man smiled and said—
'you've nothing to tell me
I don't know in my heart of hearts—
isn't that so?'
yes—that is so.
'you have no secrets for me
I can't find within myself if
I but look to mine own—
isn't that so?'
yes—that is so.
'there is no beginning and no ending
there is only the holy now—the non-now
of my non-dream dreams—
isn't that so?'

yes—that is so.
'there is all kindness and all goodness
and all being and all non-being
and all answers to all my quests,
all can be found in my within—
isn't that so?'
yes—that is so.
'there is lightness and darkness
white and black—evil and good
gods and devils—woman and man within me—
isn't that so?'
yes—that is so.
'why then—does my unhappiness bring me
a kind of joy—my happiness bring me
a kind of despair—?'
the old man answered by saying,
tell me, has the beauty of a sunrise ever

brought tears to your eyes?
'yes—but—?'
*tell me, has the sight of snowflakes
ever warmed your heart?*
'yes—but—?'
*tell me, has the sweet fragrance
of a young woman ever haunted you?*
'yes—but—?'
my son—I recognize your affliction—
'yes?—yes?'
*you are the son of a fallen angel—
and you must remember
to smile in peace
to walk in love—
and the beauty of the creation will be yours.*

rand ihle

consequence of eternity

*i wander
my mind wanders
we wander along together
looking for stones
for stones to overturn
and finding one
we turn it over
we turn it over together
and watch the nitelife
scurry hurrying from the lite
to seek out the security
of another shadow stone*

*i turn
my mind turns
we turn around together
and in our turning
we see other creatures
creatures of the day
creatures of the dark
all of them turning
turning much like me
all of us turning together
yet yearning for our own self fortune
seeking out the shadows
of our undiscovered realms
throwing our lite
our own self personal lite
deep into the corners
the unknown darkened corners
of our silent cobwebbed souls*

*laying there like stones
awaiting overturning*

seymour funke



PAPER FLOWERS

*Instead today I give my Sabbath Queen
A poem
A paper flower*

*All my love in black ink
To conjur many
Multi-coloured flowers*

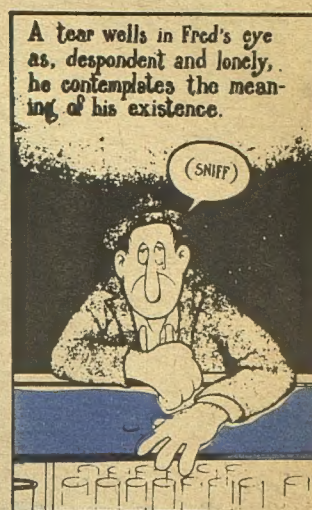
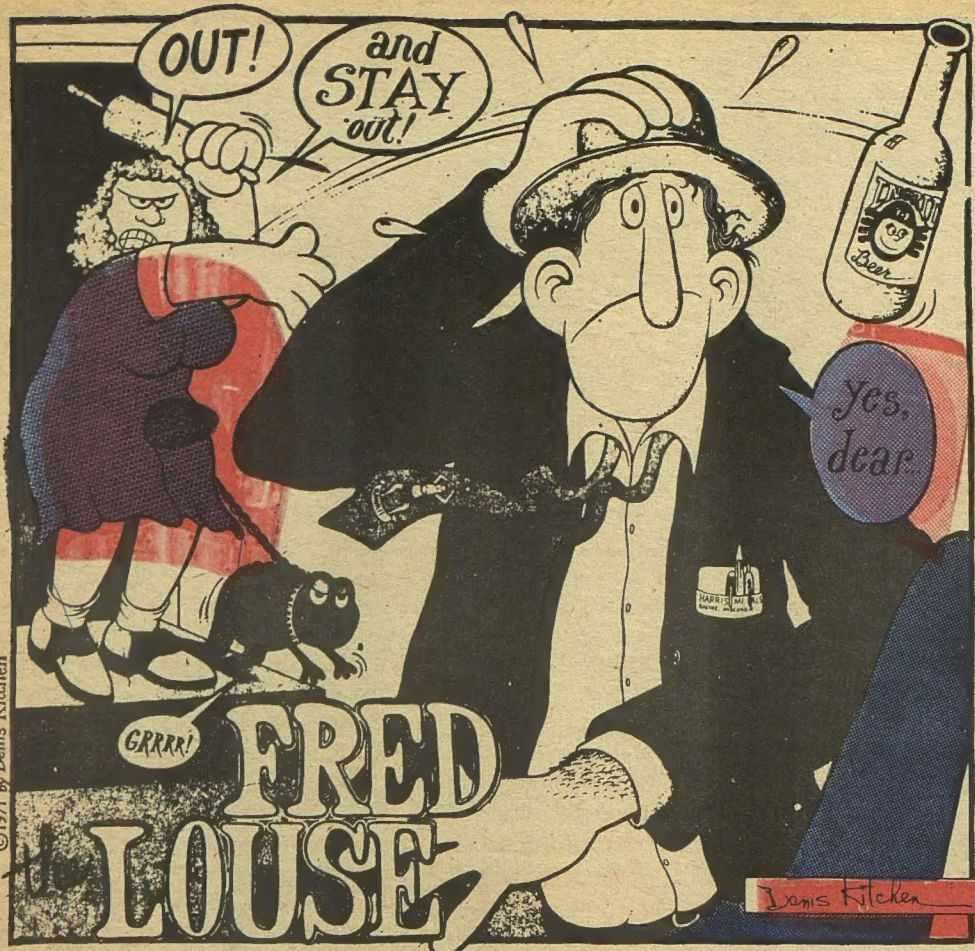
*A rainbow bouquet in her mind
In the light of a paper sun
But the love that you can't
See here*

See here

*Is very very real too
And powerful enough
To grow a thousand suns
Of flowers*

The
man

THIS SIDE UP ↑



AMAZONS

AMAZONS

SPEED KILLS. It's true. People have been taking speed every since it was developed before World War II. How many people have you ever met who have been taking Speed for as much as 10 years? 26 years? A few 3 and 4 year veterans are around, but not in very good shape. Even smack addicts have a longer life span. Speed kills. The reason most kids don't notice it is because they have young, healthy bodies that can take a lot of stress and strain before they finally give in. Speed activates the entire body and forces it to race at high rates of speed for long periods of time. The larger the dose, the greater the strain. The smaller the dose, the smaller the strain. This is why Speed can be legitimately prescribed in minute doses (in diet pills, pep pills, etc) for several months without apparent harm. A lot of speed puts a great strain on the entire circulatory system and often causes aneurism (ballooning) in the arteries or vessels.

Appetite is non-existent. Food is a big drag and it is almost impossible to eat solids. Sleep is also very difficult if not impossible, during the run. Both lack of appetite and inability to sleep are side effects of speed; the body becomes very wasted when no nourishment or chance for sleep-rejuvenation takes place.

The liver and kidneys, which filter impurities from the system, are forced to over-work. This creates a situation which like operating a complex water pump and filter system without water. It just burns up. Because of the massive stimulation of the nervous system by Amphetamines and because appetite and sleep patterns are disturbed, an eventual state of toxic psychosis often occurs. This is usually characterized by hallucinations, tremendous panic or fear reactions, with added waves of despondency and depression. During this period, it is extremely tempting to avoid the hard comedown by shooting up again or dropping more speed. By the third or fourth day of continuous use the chemical starts taking over, everything seems unimportant.

Speed actually enables years of ageing and deterioration to be squeezed into a few weeks or months. In addition, Speed freaks often suffer an acute state of paranoia. Friends who used to take Speed imagined that people were staring at them through windows and whenever they weren't looking. The natural uneasiness-nervousness that comes from Speed is intensified by fear of getting caught or busted.

Kids who are on Speed make a big mistake that is common to this and other hard drug users. The more speed they take the more their heads get messed up ANYWAY, and take more speed to alleviate the anxiety caused by intense confusion. Of course, the end result is only increased confusion, anxiety and decreased mental capacities. Another proven effect of Speed is eventual damage to brain functions; people who once had full control of the English language find themselves unable to remember proper words, and even have difficulty in speaking. Not all hard drugs do this-but Speed will.

IN CASE OF SPEED OVERDOSE

Hospitalization is almost never necessary. The person will be very wired at first, eventually leveling off after several hours. Speed may be very dangerous for those with heart defects.

Besides the long term dangers of Speed itself, there are several dangers associated with using needles for the injection of the drug. The most common of these is hepatitis.

The common form of hepatitis is "viral hepatitis" caused by an unclean needle or contamination of the drug being injected. There is nausea, loss of appetite, possible vomiting, and usually a feeling of being ill similar to the flu, but on a heavier scale. Following this, jaundice, yellowing of the skin and eyes, usually occurs. After a period of weeks to months, the patient feels fairly well. But the extensive cost and good care involved with such a rehabilitation are usually too much for the average speed freak to afford.

Research that is being done suggests that the average case of hepatitis among speed users is of a more chronic type. Weeks and even months after recovery from hepatitis, blood tests from the liver show high abnormality. It may be that a more chronic disease state is still occurring; cirrhosis of the liver has been suggested by one researcher. Cirrhosis also occurs in some alcoholics; normal liver tissue dies or is choked by other non-functioning tissue....

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